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THREE
ESSAYS:

ON

REGENERATION,

THE

ANTEDELUVIAN PATRIARCHS,

AND THE

Journies of the Israelites.

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BY SARAH BREALEY.

C'est vous, Seigneur, qui donnez cette volonté, qui la conservez pure ; sans vous je ne suis qu'un roseau agité par le moindre vent ; vous m'avez donné le courage, la droiture, et tous les bons sentimens que j'ai ; vous m'avez formé un cœur nouveau, qui desire votre justice, et qui est altéré de votre vérité éternelle.

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ESSAY II.

On Regeneration.

PREFACE.

IT is with much diffidence I submit this Essay to public view, knowing my great inability to write upon a subject which many already have attained in a much higher degree than is here expressed; and from such gratitude to the Great Giver of all our mercies will arise, not only to their own minds, but also to mine; may they likewise recal the words of Solomon, "Give instruction to a wise man, and he will be yet wiser." *(a)*

It may be queried, how can one so young point out a way like this, which they that are older only can; for "days should speak, and multitude of years should teach wisdom." *(b)* It may be answered in the words of Elihu, "But there is a spirit in man; and the inspiration of the Almighty giveth him understanding. Great men are

(a) Prov. 9. 9. *(b)* Job. 32. 7, 8.

not always wise; neither do the aged understand judgment."

This is not for the great and wise, who think they see, and have enough, but for the poor in spirit, who are sensible of their defects, and breathing after that spiritual food, which alone can nourish to everlasting life. It must not be supposed, that the path here described is that by which others must exactly walk, as the dealings of our Heavenly Father are widely diversified towards different individuals; but at the same time, we must be made sensible, that we are all to become as little children, renewed in the spirit of our minds, having our hearts purified and made clean, before we can enter into that kingdom of holiness and peace, where those only who having in Christ died unto sin, and risen again unto a life of purity, and whose robes are washed in the blood of the Lamb, can be as the Angels in the Resurrection, rejoicing in the light, and life, and hope of everlasting felicity.

Therefore to the young particularly do I address myself, leaving these efforts in the hands of Him, who alone can water and bless the seeds which are sown.

" See the sole bliss heav'n could on all bestow!
" Which who but feels can taste, but thinks can know;
" Yet poor with fortune, and with learning blind,
" The bad must miss; the good untaught will find;
" Slave to no sect, who takes no private road,
" But looks through nature up to nature's God;
" Pursues that chain which links th' immense design,
" Joins heav'n and earth, and mortal and divine;
" Sees that no being any bliss can know,
" But touches some above and some below;
" Learns, from this union of the rising whole,
" The first, last purpose of the human soul;
" And knows where Faith, Law, Morals, all began,
" All end, in love of God, and love of man.
" For him alone, Hope leads from goal to goal,
" And opens still and opens on his soul;
" Till lengthen'd on to Faith, and unconfined,
" It pours the bliss that fills up all the mind:
" He sees why nature plants in man alone
" Hope of known bliss, and Faith in bliss unknown:
" That virtue only makes our bliss below;
" And all our knowledge is, ourselves to know."

POPE.

ON REGENERATION.

SHEWING THE NECESSITY OF IT TO OBTAIN TRUE PEACE; CONVICTION THE FIRST WORK; THE EFFECTS OF CONVICTION CAUSING THE SOUL TO FLEE TO CHRIST AS THE ONLY REFUGE; AND LASTLY, THE HAPPY FRUITS.

Chapter I.

THE Almighty, by the prophet Ezekiel, has declared, "Behold all souls are mine; as the soul of the father, so also the soul of the son is mine;" *(a)* therefore all are capable of salvation; otherwise the words of our Saviour had not been spoken to Nicodemus; "Verily, verily, I say unto thee, except a man be born again, he can-

(a) Ezek. 18. 4.

not see the kingdom of God." *(b)* These words are equally applicable to us, whether high or low, rich or poor; whether a doctor, a master of Israel, a learned scholar, a person of great abilities in other things; we may have read long in the scriptures of truth, and have heard much weighty counsel and instruction; but ah! it perhaps may be, all the work is to do within still.

Let us then preach this sermon of our Holy Redeemer's to our own soul: "unless I be born again, I cannot enter into heaven." Born again! what is that? Was ever such a thing done upon me? Was ever I cast into the pangs of a new birth? And continued I in those pangs until Christ Jesus was formed in me? Are old things done away, and all things now become new? Are the old desires, the old conversation, quite abandoned and left? Are my principles new? My aims and ends new? My

(b) John, 3. 3.

life and conversation new? Only consider, O my soul, as if this sermon and all the rest had been preached to thee; surely there is a speaking of Christ from heaven; "see that ye refuse not him" (says the Apostle) "that speaks from heaven." But let us proceed, and "know assuredly that God has made that same Jesus, whom we have crucified with our affections and desires, both Lord and Christ:" *(c)* and who will, by convincing our soul of its corruption and darkness, be the light of God shining into our soul, which will give us a view of our sad apostacy from the primitive state, of which it is said, we were created in the "image of God:" and will raise a cry in our hearts, "What shall we do?" we, "who had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh, and of the mind; and were by nature the children of wrath, even as others." *(d)*

(c) Acts, 2. 36. *(d)* Eph. 2. 3.

How are we amazed when we view ourselves in this state! "As the soul that sinneth it shall die," says the prophet; when we compare the righteousness, holiness, and purity of that Being whom "no man shall see without holiness; *(e)* knowing also that whatsoever the law says, it says to them who are under the law; "that every mouth might be stopped, and all the world become guilty before God." But ah! we must not begin to despair, because our sins have so long separated between us and our God. Look upon him who is spreading out his arms to receive us. He who is gracious and full of compassion; "who hath no pleasure in the death of him that dieth, but that we should repent and live!" *(f)* He came to receive sinners; yea, "to seek and to save that which was lost;" to bring home straying souls to the Father; to be the great peace-maker be-

(e) Heb. 12. 14. *(f)* Ezek. 18. 32.

tween God and man. Let us resolve to flee to him for life and salvation. Behold he is standing and knocking at the door of our hearts, if we will but hear and open unto him; that he may indeed come in and sup with us, and we with him. Let us be willing to obey this secret voice in the soul, that we may come to know this hidden mystery, Christ in our hearts the hope of glory; and feel an assurance that all old things are done away, and that all things are become new. That he may become our father, and that we may be his children. If we must not sit at his table, let us be willing to gather up the crumbs from it. Surely there is bread enough and to spare. Christ the true bread of life is enough for all. "For the bread of God is he which cometh down from heaven, and giveth life unto the world." *(g)* Let us earnestly crave this bread from heaven; for "he that

(g) John, 6. 33.

cometh to me shall never hunger," says our Holy Redeemer, "and he that believeth on me shall never thirst." If we feel ourselves weary and heavy laden with sin, he hath promised, if we come unto him, he will give us rest. If we are willing to have our ways directed by his statutes, we shall find his ways to be ways of pleasantness, and all his paths peace; and "that his yoke is easy and his burden light."

Let us come to this Mediator between God and our own souls, who said, "if I had not come and spoken unto them, they had not had sin, but now they have no cloke for their sin." Has he not waited long, that he might discover himself to us, when we knew it not, or did not regard it? It is he who "pities us in our sorrows; and delights in us when we delight in him." Can and ought we not to delight in him? Only look around, for wherever we are we may think on him. Cast our eyes which way we will, we can scarcely look on any

thing but our Saviour has taken the name of that very thing upon himself. Is it day? and do we behold the sun? He is called the Sun of Righteousness. Or is it night? and do we behold the stars? He is called a star; "There shall come a Star out of Jacob." Or is it morning? and do we behold the morning star? He is called "the bright Morning Star." Or is it noon? and do we behold clear light all the world over? He is "that Light that lighteth every man that cometh into the world." If we look on the earth, and take a view of the creatures about us: do we see the sheep? "As a sheep before her shearer is dumb, so he opened not his mouth." Or do we see a lamb? "Behold the Lamb of God, which taketh away the sins of the world." Do we see a shepherd watching over his flock? "I am the good Shepherd, and know my sheep, and am known of mine." Or, do we see a fountain, rivers, waters? He is called a fountain. "In

that day there shall be a Fountain opened to the house of David." Or do we see a tree good for food, or pleasant to the eye? He is called "the Tree of Life;" and "as the apple tree among the trees of the wood, so is my Beloved among the sons." Do we see a rose, a lily? He is called a rose, a lily; "I am the Rose of Sharon, and the Lily of the Vallies." Are we adorning ourselves, and taking a view of our garments? He is a garment; "Put ye on the Lord Jesus Christ." Are we eating meat, and taking a view of our table? "He is the true bread from heaven, the bread of life." Thus, wherever we look, we should ever think of him who should be our all in all. In him alone is comprised every comfort here below: all other things work our delight but as they look towards him. As a sick man does not feel the joy of a sound man's health, so neither does a stranger to Christ feel the joy of a believer in Christ. What are all the things in this transitory

world to the love of our Redeemer? What are they in comparison of him, but as a vain shadow, nothing? If there be any thing worthy a wish, it is eminently, transcendantly in him alone; there is no honour, no felicity like that which is in him who is King of Kings and Lord of Lords.

O that we may be enabled to say, as Jacob did, when he saw the angels of God ascending and descending, "surely the Lord is in this place; and I knew it not: if God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come to my father's house in peace; then shall the Lord be my God." *(h)*

If we are now favoured to arrive at this state of holy dependance, waiting till he, the enlivening, quickening spirit, manifests himself in our hearts, whereby we shall be enabled to say Abba, Father, my Lord and

(h) Gen. 28. 12, 16, 20, 21.

my God; who in his adorable mercy and goodness has borne so long with us when we slighted and resisted his good spirit in our minds; and in his tender compassion and unbounded love towards us, has promised never to leave nor forsake those who faithfully and truly serve him in their day and generation.

Let us then dedicate body, soul and spirit unto him, who is the Rock of Ages, that we may drink of that pure fountain and partake of the fruition of that love, where we may sit under his shadow with great delight, and whose fruit will be sweet to our taste. "For, lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vines, with the tender grape, give a good smell." *(i)*

(i) Song of Sol. 2. 11, 12, 13.

Chapter II.

HOW soon, alas! do the darkening clouds cast a shadow over the vivifying rays of the sun, to prevent the promising and delightful spring from producing autumnal fruit, and bringing it to perfection! How ought we to watch, and strengthen the things which remain, which are ready to die! The true path of self-denial is too apt to be deviated from, and then coolness and indifference step in the way, which hinder our progress Zion-ward; arising from a variety of causes as well as in different individuals; as the too great love of the world, its ways and maxims, pride, &c. which all tend to lead the mind to vanity, and in the end produce vexation,

sorrow and disappointment. In others, it may be as John the Divine said, when writing to the Church at Ephesus, "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are Apostles and are not; and hast found them liars; and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. *(j)*

It may also arise from the decay of those lively apprehensions the soul enjoyed in the love of the Almighty, whilst it felt the freeing of the soul from that sin it

(j) Rev. 2. 2—5.

sighed so deeply under. Strive to examine the secret causes of these relapses, which occasion drowsiness and lukewarmness. It is not what we were, but what we now are, that he who sees all our hearts looks at.

But while we retain the first impressions of the mercy of him whom we love, because he first loved us, our souls will be humbled, and we shall be more willing to submit to his yoke which is easy, and his burden which is light.

We must therefore look to ourselves, that we lose not those things we have already gained, but that we receive a full reward. Persevere then and go on to perfection; for if we be willing and obedient, we shall eat the good of the land. Let us not get into deadness without endeavouring to search the grounds of our corruptions in the which we also walked, when we lived in them, but earnestly seek after a clear view of the narrow way which leads to everlasting life; and the necessity of con-

forming our lives to the cross and sufferings of our Holy Redeemer. "It is a faithful saying: if we be dead with him, we shall also live with him; for if we live after the flesh, we shall die; but if we through the spirit do mortify the deeds of the body, we shall live." Day after day will more fully convince us of the straitness of that path of which they who have gone before have testified, who fought the good fight of faith, esteeming the reproach of Christ greater riches than all the treasures of the world: and we must, as they did, strive to enter in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth to life, and few there be that find it.

We must become as little children, humbling ourselves, and resigning ourselves into the hands of our Redeemer; for, says he, whosoever he be of you that forsaketh

not all that he hath, he cannot be my disciple. As we were all born in sin, so we must ascend out of the spirit of the world, for hereunto were we called; because "he also suffered for us, leaving us an example that we should follow his steps." The soul must be reclaimed from earthly mindedness, and renewed in divine love; that "as we have borne the image of the earthly, we shall also bear the image of the heavenly." If we look around to the various objects without, they will gain us nothing. For what shall it profit us if we shall gain the whole world and lose our own soul? or what shall we give in exchange for our soul? *(k)* We must be truly converted, or we cannot enter into the kingdom of heaven. We must be changed from the earthly to the heavenly, or else how can we expect, "that we which are alive and remain, shall be caught up together with

(k) Mark, 8. 36, 37.

the redeemed in the clouds, to meet the Lord in the air; and so to be ever with the Lord?

Look then to the centre of the soul, for he who speaks with the still small voice is there, (being the most inward,) if we would but regard it! That we may not be of the number of those, who have received the mark of the beast, that were to be cast into the lake that burneth with fire and brimstone, but of those who drink of that river which is pure and clear as crystal, proceeding out of the throne of God and the Lamb. Where there will be no need of candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever. *(l)*

This is that eternal and spiritual land of peace which Abraham, Isaac and Jacob, with all the glorified spirits inhabit, and where we also shall gain an entrance and

(l) Rev. 22. 1—5.

be partakers of their bliss, if we go on from conquering to conquer, till faith be swallowed up of victory. Come then all that are athirst, and take of the water of life freely, for he that overcometh shall inherit all things, and I will, says the Almighty, be his God, and he shall be my son. (m)

(m) Rev. 21. 7.

Chapter III.

IF the soul now begins to see a greater necessity for a complete death and a perfect conformity to the Cross of Christ, let not the hindering things of time intercept its way, but be willing to count all things loss for the excellency of him, of whom the Apostle said, I have suffered the loss of all things, and do count them but dung, that I may win Christ. *(n)* That we may enter upon a strict enquiry into our heart, and search it as with the candle of the Lord, that every thing that is impure may be done away, purging out all the old leaven, that we may be made a new lump. *(o)* Seeing there is no safety in

(n) Phil. 3. 8. *(o)* 1 Cor. 5. 7.

anything, save in the cross, let us flee to it, that the enemy may not gain any access or influence over us; but let us die daily to the evil which still exists in us. For "if we have been planted together in the likeness of his death; we shall be also in the likeness of his resurrection." (p)

And though discouragements may at times arise through the subtlety of the enemy, yet if we are favoured to persevere in this true path of self-denial, taking up our daily cross, we shall partake of the divine presence shining in our hearts, invigorating and refreshing us, as the dew of Hermon, which descended upon the mountains of Zion; and as the showers upon the tender grass, strengthening and supporting the drooping spirits. It is good, says the Prophet Jeremiah, "that we should both hope and quietly wait for the salvation of the Lord." (q)

(p) Rom. 6. 5. (q) Lam. 3. 26.

It is in this state of holy dependance that we shall know his will concerning us, that we may delight to do it, and bring all our own will to the subjection of this cross, for without him we can do nothing; refuse not him then that speaketh from heaven. But let us come to mount Sion, the city of the living God, the heavenly Jerusalem. To the general assembly of the church of the first born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the new covenant, and to the blood of sprinkling, which speaketh better things than that of Abel. Seeing we also are encompassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and run with patience the race that is set before us, looking up to him who is the author and finisher of our faith.

Let us proceed cheerfully in the strait way of resignation, striving against sin,

which must be wholly separated from the spirit, with all its members; that all the objects of groveling desire, and complacency in them, may be crucified: anger, wrath, malice, filthy communication, having put off the old man with his deeds, and put on the new man, which is renewed in knowledge, after the image of him that created us. Let us be clothed with kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another; and above all things, putting on charity, which is the bond of perfectness: that we may grow in the pure life and enjoyment of those spiritual gifts, which exceedingly refresh and quicken the heart amidst discouragements, or persecution, or whatever it be, that may arise to weaken our faith, that we may be purified as in the furnace of affliction, resigning ourselves, and all we call our own, to him alone, to whom our body, soul, and spirit must be dedicated; whose is the kingdom,

and the power and the glory. To such alone our Saviour says, "he that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, and followed me in the Regeneration, shall receive an hundred fold, and shall inherit everlasting life."

Chapter IV.

WHILE endeavouring to pursue that path which alone leads to life, we should avoid feeding the soul with unprofitable imaginations, which are as the shadow over the noon day sun, obscuring for a time his refulgent light from our view, though he shines with equal lustre behind the cloud. So is the mind when overshadowed by reasonings. The sweet meditation and divine presence of our Holy Redeemer is obscured from our souls by our not sufficiently guarding against that enemy who is continually laying his snares to entrap us, either in thought, word, or in deed, and through which we suffer loss; if we do not flee to the cross, and "cast down every imagination, and every high thing that exalteth itself against the knowledge of God, and bring

into captivity every thought to the obedience of Christ."

Faith and perseverance must here unite. We need faith, to believe that, by the power of the Son of Righteousness, we may overcome these imaginations; and perseverance, that we faint not, but pursue our journey through this vale of tears, till we have put all our enemies under our feet; of which these vain thoughts form a part: that we may, by checking and endeavouring to restrain these wandering and flighty notions whenever they arise, have our minds enlightened by him who shines into the dark and benighted soul: "In whom we have redemption through his blood, even the forgiveness of sins; and he is before all things, and by him all things consist." (r) For through him we have access by one spirit unto the Father. It is declared, "the natural man receiveth not the things

(r) Col. 1. 14, 17.

of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (*s*) But the Comforter, which is the Holy Ghost, whom the Father hath sent in Jesus' name, will teach us all things, and bring all things to our remembrance whatsoever hath said unto us. (*t*) That his peace may remain with us. In the world we shall have tribulation, but in him peace.

Who then is among us that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord and stay upon his God: (*u*) not upon our own strength must we trust, for of ourselves we can do nothing as we ought; no! not even think a good thought. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. If we sow to the flesh, we shall of the flesh reap cor-

(*s*) 1 Cor. 2. 14. (*t*) John, 14. 26.
(*u*) Isai. 50. 10.

ruption; but if we sow to the spirit, we shall of the spirit reap life everlasting. (*v*) And as it is written, "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." (*w*)

O this divine love, with which the soul will be filled! This internal converse which cannot be easily moved by the things of time and sense; for we are crucified with Christ; nevertheless we live; yet not we, but Christ liveth in us: and the life which we now live in the flesh, we live by the faith of the Son of God, who loved us and gave himself for us. The wind bloweth where it listeth, and we hear the sound thereof, but cannot tell whence it cometh and whither it goeth: so is every one that is born of the spirit. (*x*) Therefore, as many as received him, to them gave he power to become the sons of God, even to them that

(*v*) Gal. 6. 7. 8. (*w*) 1 Cor. 2. 9.
(*x*) John, 3. 8.

believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. (*y*) And the Almighty, by the propet Isaiah, says, I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water courses. (*z*)

Seeing then we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (*a*)

(*y*) John, 1. 12, 13. (*z*) Isai. 44. 3.
(*a*) Heb. 4. 14, 15, 16.

Chapter V.

IF the soul has now in a great measure brought into captivity every thing that exalteth itself against the knowledge of God, and his holy presence dawns in its room, we begin to feel in a great degree freed from those vain thoughts, which so short a time before continually presented themselves to our view. But while we are enjoying the beauty and sweetness of the gifts of hearing, seeing, touching, tasting, and smelling, of these faculties, and in the objects themselves which are most of them but streams, we must be aware of taking too much delight in them, and thereby be entangled, supposing that the streams are the fountain itself. It is the Lord alone that will be unto us a place of broad rivers

and streams; wherein shall go no galley with oars, neither shall gallant ships pass thereby. (*b*) Who dwelleth also with them that are of a contrite and humble spirit. (*c*) Though the Lord be high yet hath he respect unto the lowly; but the proud he knoweth afar off. (*d*)

By grace are we saved through faith; and that not of ourselves: it is the gift of God: not of works lest any man should boast. For "the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the Great God, and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works."

(*b*) Isai. 33. 21. (*c*) Isai. 57. 15.
(*d*) Ps. 138. 6.

Be still; and know that he who said, "I AM that I AM," remains the same to-day, yesterday and for ever: he will arise for our help and comfort, that we may enjoy a foretaste of that glorious kingdom, "where the wicked cease from troubling, and the weary are at rest." He who was the still small voice that appeared to the prophet Elijah, and who also will be a swift reprover of evil in our hearts, and whisper peace when we do well; he who will hide us in the secret of his presence from the pride of man; will keep us secretly in a pavilion from the strife of tongues. For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. *(e)* The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habi-

(e) Ps. 84. 11.

tation, and in sure dwellings, and in quiet resting places. *(f)* The name of the Lord is a strong tower; the righteous runneth into it, and is safe. *(g)* The steps of a good man are ordered by the Lord; though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand. *(h)* Like as a father pitieth his children, so the Lord pitieth them that fear him. *(i)* He also will hear their cry, and will save them. For his anger endureth but a moment; in his favour is life. *(j)* In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. *(k)*

If we have thus far proceeded in our Christian course, let us press on towards the mark for the prize of our high calling of God in Christ Jesus, who for the joy that

(f) Isai. 32. 18. *(g)* Prov. 18. 10.
(h) Ps. 37. 23, 24. *(i)* Ps. 103. 13.
(j) Ps. 30. 5. *(k)* Isai. 54. 8.

was set before him, endured the cross, despising the shame. The Lord waiteth to be gracious, saying unto us, will ye not be made clean? when shall it once be? (*l*) He draweth us with the cords of a man, with bands of love; (*m*) come then to this cross, and glory in nothing save in it alone, that the axe may be laid to the root of the tree of self, that it may be hewn down, and cast into the fire; having all the refined selfishness with which the soul is entangled, removed thereby; being willing to offer up the very good itself as Abraham did his only son Isaac. That we may rise again in the pure life of love and innocency, being workers together with him, not having received the grace of God in vain, (for he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold now is the accepted time; behold, now is the day of salvation.) (*n*)

(*l*) Jer. 13. 27. (*m*) Hos. 11. 4.
(*n*) 2 Cor. 6. 1, 2.

And the Apostle further exhorts, "be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (o) Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. (p) Be not ashamed of the testimony of our Lord. (q) Whosoever shall confess me before men, (says our Holy Redeemer,) him will I confess also before my Father, which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven: (r) And whosoever shall be ashamed of me, and of my words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy Angels. (s)

(o) 2 Cor. 6. 17, 18. (p) Luke, 12. 32.
(q) 2 Tim. 1. 8. (r) Matt. 10. 32, 33.
(s) Mark 8. 38.

Let us add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, says the apostle, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. (*t*) Let us then in all our ways acknowledge him, and he will direct our paths. Commit thy works unto the Lord, and thy thoughts shall be established. (*u*) Commit thy way unto him, trust also in him and he shall bring it to pass. (*v*)

If the Lord is our light and salvation, whom shall we fear? if he is the strength of our life, of whom shall we be afraid?

(*t*) 1 Pet. 1. 5, 6, 7, 8, 9. (*u*) Prov. 16. 3.
(*v*) Ps. 37. 5.

In God we have put our trust, we will not fear what flesh can do unto us. (*w*) Fear not; for I am with thee: I will bring thy seed from the east, and gather them from the west; I will say to the north, give up; and to the south, keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea I have made him. (*x*)

Yes, these are thy works, thou unchangeable friend,
Inviting to mansions above:
O! still to thy flock, like a shepherd extend
The crook of thy mercy and love.
Till taught by thy precepts and cheer'd by thy light,
Escap'd from the regions of darkness and night,
They wait to receive thy commands.

(*w*) Ps. 27. 1, 56, 4. (*x*) Isai. 43. 5, 6, 7.

Chapter VI.

THOUGH we may be as Israel was detained in Egypt, that is in flesh and blood, yet if we are pressing forward to our incorruptible inheritance, having in a measure attained that state of innocency and pure love, free from those passions and evil affections which the soul so lately laboured under; we must, "as new born babes, desire the sincere milk of the word, that we may grow thereby; if so be we have tasted that the Lord is gracious." May it be our earnest desire and privilege to partake of the milk of that Eternal Word, distilling its virtues into our souls, that we may be nourished and fed thereby. That we may grow as the willow by the water courses, and as a lily in the garden of the Lord,

ɜing refreshed with the dew of heaven, ɑd quickened by the beams of the Sun of ɹighteousness, whose enlivening presence ɜjoices the heart. For "by one spirit are ɜe all baptized into one body, whether ɐws or Gentiles, bond or free; and have ɐen all made to drink into one spirit." (*y*)

While we are partaking of the influences f this spirit, clothed with humility and ɹeekness, sitting at the feet of our Holy ɻedeemer, endeavouring to follow peace ɨth all men, and holiness, without which ɜe cannot see his face, we must look dili-ɐntly lest we fail of the grace of God; ɹst any root of bitterness springing up ʊouble us, and thereby many be defiled; ot being redeemed with silver and gold, ɑt with the precious blood of Christ; (*a*) ho was delivered for our offences, and ɹised again for our justification; (*b*) for Christ be not risen, then there is no re-

(*y*) 1 Cor. 12. 13. (*a*) 1 Pet. 1. 18, 19.
(*b*) Rom. 4. 25.

surrection of the dead, then is the preaching of the apostles vain, we are yet in our sins: (*c*) but now is Christ risen from the dead, that we should walk in newness of life. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise, let us reckon ourselves also to be dead indeed unto sin; but alive unto God through Jesus Christ our Lord. (*d*) *It is* by the Holy Spirit which dwelleth in us, *that we are enabled* to hold fast the form of sound words, which we have heard, and to keep alive all *those good things* which have been committed to us, (*e*) that we may partake of the streams of that river, which makes glad the city of our God, the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early. Thou who lovest righteousness and hatest wickedness: therefore God, thy

(*c*) 1 Cor. 15. 14, 13, 17, 20. (*d*) Rom. 6. 4, 10, 11.
(*e*) 2 Tim. 1. 14, 13, 14.

God, hath anointed thee with the oil of gladness above thy fellows. (*f*)

The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. He knoweth the days of the upright, and their inheritance shall be for ever. I have been young, (says the sweet Psalmist,) and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful and lendeth; and his seed is blessed. Mark the perfect man, and behold the upright: for the end of that man is peace. (*g*)

Hope, with its anchor fasten'd here
Can smile at storms, and death and fear;
Tho' angry tempests round her swell,
'Tis her's in humble peace to dwell.
Hope doth immortal grace inspire;
And he that wakes this strong desire,
Gives us the earnest of his love,
And will fulfil our hopes above.

(*f*) Ps. 45. 7. (*g*) Ps. 37. 18, 25, 26, 37.

Chapter VII.

IF we are now come experimentally to witness what it is to be born of the spirit, and to feel its effects, which are holy peace and joy, by which we shall be qualified to do the divine will, continuing in the faith, grounded and settled, and not moved from the hope of the gospel, which we have heard. *(i)* Let us not be weary in well doing; for in due season we shall reap if we faint not. *(j)* Let us hold fast the profession of our faith without wavering. *(k)* Looking to ourselves, that we lose not those things which we have wrought; but that we receive a full reward. *(l)* Beware, lest being led away by the error of the wicked, we fall from our own stedfastness. For we are made partakers of Christ, if we hold the beginning of our confidence sted-

(i) Col. 1. 23. *(j)* Gal. 6. 9. *(k)* Heb. 10. 23. *(l)* 2 John, 8.

ıst unto the end. (*m*) For if after we ave escaped the pollutions of the world ırough the knowledge of our Lord and aviour, we are again entangled therein, nd overcome; the latter end is worse with s than the beginning. For it had been etter for us not to have known the way of ighteousness, than, after we have known t, to turn from the holy commandment elivered unto us. (*n*)

Behold the wrath which is revealed om heaven against all ungodliness and nrighteousness of men, as well as the rivileges and happiness of those whose od is the Lord, which the Almighty delares by the prophet Isaiah. Hear ye ıat are far off, what I have done; and, e that are near, acknowledge my might. he sinners in Zion are afraid; fearfuless hath surprised the hypocrites. Who mong us shall dwell with the devourıg fire? Who among us shall dwell with

(*m*) 2 Pet. 3. 17. Heb. 3. 14.
(*n*) 2 Pet. 2. 20, 21.

everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the king in his beauty: they shall behold the land that is very far off. (*o*) A book of remembrance is written before the Lord, for them that fear him, and that think upon his name: and they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not. (*p*) For who is he that can harm us if

(*o*) Isai. 33. 13, 14, 15, 16, 17.
(*p*) Mal. 3. 16, 17, 18.

we be followers of that which is good? (*q*) Many are the afflictions of the righteous, but the Lord delivereth him out of them all. (*r*) God is faithful, who will not suffer us to be tempted above what we are able; but will with the temptation also make a way to escape, that we may be able to bear it: (*s*) for unto the upright there ariseth light in the darkness. (*t*) The righteous shall hold on his way, and be stronger and stronger. And they that love the Lord shall be as the sun, when he goeth forth in his might. (*u*) The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness; and sorrow and sighing shall flee away. (*v*) Their inheritance shall be for ever: and they shall receive a crown of glory that fadeth not away. (*w*) He that sitteth on his throne

(*q*) 1 Pet. 3. 13. (*r*) Ps. 34. 19. (*s*) 1 Cor. 10. 13.
(*t*) Ps. 112. 4. (*u*) Job. 17. 9. Judges 5. 31.
(*v*) Isai. 35. 10. (*w*) Ps. 37. 18. 1 Pet. 5. 4.

in heaven shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat: for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall make them drink of the river of his pleasures: and all tears shall be wiped from their eyes; and there shall be no more death, neither sorrow, nor crying, neither any more pain: for the former things are passed away: and behold all things are made new. (*x*) Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men utterly fall: but they that wait upon the Lord shall

(*x*) Rev. 7. 15, 16, 17. Ps. 36. 8. Rev. 21. 4, 5.

renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint. (y) Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour; I gave Egypt for thy ransom, Ethiopia and Seba for thee. (z) Behold I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For kings shall be thy nursing fathers, and their queens thy nursing mothers, and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me. How beautiful upon the mountains are the feet of him that bringeth good tidings,

(y) Isai. 40. 28, 29, 30, 31. (z) Isai. 43. 1, 2, 3.

that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth! (*a*) If therefore we have received Christ Jesus the Lord, so let us walk in him; holding faith, and a good conscience; and continuing in his love; that when he shall appear, we may have confidence, and not be ashamed before him at his coming. (*b*) Knowing that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. And though the world passeth away, and the lusts thereof; nevertheless we, according to the promise of God, look for new heavens, and a new earth, wherein dwelleth righteousness. (*c*)

(*a*) Isai. 52. 7.

(*b*) Col. 2. 6. 1 Tim. 1. 19. John, 15. 9. 1 John, 2. 28.

(*c*) 2 Cor. 5. 1, 4, 16. 1 John, 2. 17. 2 Pet. 3. 13.

Come then and enjoy the sweet harmony of that kingdom where the spirits, far from envying the different beauties they each possess, sweetly incline to mutual love and agreement! We being branches of the one pure root, from whence we each partake of the same nourishment, and life from the same quickening spirit. I am the vine, says our Holy Redeemer, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. *(d)* For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. *(e)* He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and manifest myself to him. *(f)* I will pray the Father, and he shall give you another Comforter, that he may abide with you for

(d) John, 15. 5. (e) 1 Cor. 12. 12. (f) John, 14. 21.

ever; even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you and shall be in you. (*g*) By this shall all men know that ye are my disciples, if ye have love one to another. (*h*)

When this love doth abound that is perfect and pure,
No terrors alarm and no vices allure.
So solid and lasting its virtues are seen,
Its fruits ever fine and its leaves ever green;
In all ages and climates admired and renown'd,
From the love of the highest they solely redound.
On every condition it breathes a content,
With the bless'd recollection of moments well spent.
It sweetens our bitters, it comforts our toil;
It melts down the mountains, and softens the soil:
It strengthens in weakness, in sickness it heals,
And pleasures rewarding to sorrow unseals.
It brightens in trials, as gold when refin'd,
The dross in the furnace when leaving behind.
Should we buy it with suffering and losses of all
The flocks in the field, and the herds in the stall;
The purchase were cheap, since alone it procures
A fitness for bliss, which for ever endures.

Guyon.

(*g*) John, 14. 16, 17. (*h*) John, 13. 35.

ESSAY III.

SPIRITUAL IMPROVEMENTS

OF

THE NAMES

OF THE

Antedeluvian Patriarchs.

To the Reader.

IT may be a query in some minds, what view could the writer have in choosing the names of the ten Antedeluvian Patriarchs, and also the Journies of the Children of Israel, appearing in our language so insignificant and uninteresting. It is replied, first, that whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures, might have hope; and which are profitable for doctrine, for reproof, for correction, for instruction in righteousness; that such as desire to serve the Almighty in truth and sincerity, might be perfect, thoroughly furnished unto all good works. In the second place, while endeavouring to trace the meaning of these names from the

Hebrew, the important signification they each bear has created such secret pleasure in her own mind, and grateful feeling to Him in whom we live, and move, and have our being, as excited a sympathetic desire that others might equally with herself see the transcendent excellence which these Divine truths, both moral and spiritual, comprehend; that we may, as in a lively type, discover in these names the great work of Regeneration with which our eternal happiness is so closely connected. Instead of these studies appearing difficult and tedious, they will be found to yield the most delightful variety in our passage to that land, "whose springs will be our guide, and where we shall hunger and thirst no more, nor shall the heat nor sun smite us, but he that hath mercy will lead us." (*a*)

(*a*) Isai. 49. 10,

THE TEN ANTEDELUVIAN PATRIARCHS:

As recorded in the Fifth Chapter of Genesis, where their Age, Death, &c. are mentioned; also in the First Chapter of the First Book of Chronicles; as prefatory to the succeeding Genealogies.

THE first is the name of ADAM, which according to Parkhurst's Hebrew Lexicon signifies Man, the appellative of human nature; though the most usual derivation of this name is from earth, of which, it is said, man is formed. By this name may be represented the unregenerate state of human nature. It is written, the first man Adam was made a living soul; the last Adam a quickening spirit. The first man is of the earth, earthy; the second man is the Lord, from heaven. And as we bear

the image of the earthy, we shall also bear the image of the heavenly. *(b)* The Lord hath formed the spirit of man within him, he hath made us this soul. *(c)* He hath created us for his glory; he hath formed us for himself, that we should shew forth his praise. *(d)*

The second name is SETH or SHETH, that is, Set or Settled, as a foundation, because he was a figure of Christ, who is the foundation of the true church, upon whom we must build, and who is our true regeneration, which produces light and life in us. For except a man be born again of water and of the spirit, he cannot enter into the kingdom of God. *(e)* It is not of the corruptible seed we can be born again, but of the incorruptible, by the word of God, which liveth and abideth for ever. *(f)*

(b) 1 Cor. 15. 47, 49. *(c)* Zech. 12. 1. Jer. 38. 16.
(d) Isai. 43. 7, 21. *(e)* John 3. 5.
(f) 1 Pet. 1. 23.

The third, ENOS or ENOSH, Infirm, Wretched, thus called from the state into which man fell by sin. This the believing Seth acknowledged in the name of his first-born: for "then began men to call upon the name of the Lord." (*g*) In this state we feel ourselves poor and naked, and that the weight of sin presseth so upon us, that we groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are not yet come to the rest, and to the inheritance which the Lord our God giveth us. (*h*) May we then, as Paul did, cry out, "O wretched man that I am! who shall deliver me from the body of this death?" (*i*)

The fourth is CAINAN or KENAN; that is, Lamentation or Mourning; as that which proceeds from a deep sense of the depravity of our nature, and from reflecting

(*g*) Gen. 4. 26. (*h*) Rom. 8. 23. Deut. 12. 9.
(*i*) Rom. 7. 24.

upon the sufferings of Him who was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. *(j)* Yet our Redeemer hath said, for our comfort and consolation; "Blessed are ye that hunger now, for ye shall be filled. Blessed are ye that weep now, for ye shall laugh. *(k)* He hath appointed unto them that mourn in Zion, beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. *(l)* For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. I have

(j) Isai. 53. 5. *(k)* Luke 6. 21.
(l) Isai. 61. 3.

seen his ways, and will heal him; I will lead him also, and restore comforts unto him. (*m*) And though the Almighty may give us of the bread of adversity and the water of affliction, yet shall we hear a word behind us, saying, This is the way, walk ye in it, when we are turning to the right hand or to the left. (*n*) And whom having not seen we love, and though we see him not, yet believing, we shall be able to rejoice with joy unspeakable and full of glory; receiving the end of our faith, even the salvation of our souls. (*o*)

The fifth is MAHALALEEL, *(i. e.)* Eraliations, shinings forth; from the glorious appearance and effects of light in the soul, those saving and powerful rays of Him who is the bright and morning star. This star, especially after lamentation and mourning for sin, irradiates the soul and

(*m*) Isai. 57. 15, 18. (*n*) Isai. 30. 20, 21.
(*o*) 1 Pet. 1. 8, 6.

illumines it with the sense of divine love, and the infinite goodness of him who is our light and salvation. Whom then shall we fear? If the Lord is the strength of our life; of whom shall we be afraid? *(p)* Though an host should encamp against us, our hearts shall not fear. Then why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God; for I shall yet praise him for the help of his countenance. *(q)* Thou, O God, wilt keep him in perfect peace, whose mind is stayed on thee. Thou wilt bless him indeed, and keep him from evil, that it may not grieve him. *(r)* For yet a little while, and He that shall come will come, and will not tarry. *(s)*

The sixth, JARED or JERED, *(i. e.)* Descending, Ruling. Is it not by the descent of the holy spirit into our hearts, and

(p) Ps. 27. 1. *(q)* Ps. 42. 5.
(r) Isai. 26. 3. 1 Chro. 4. 10. *(s)* Heb. 10. 37.

ruling there, that we are guided by that pure stream which produces meekness, humility, and love? Let us then follow on to know the Lord, and we shall find that his goings forth are prepared as the morning; and he will come unto us as the rain, as the latter and former rain upon the earth. *(t)* And if we fear his name, the Sun of Righteousness will arise with healing in his wings; and we shall go forth, and grow up as calves of the stall. *(u)* For they that trust in the Lord, shall be as Mount Zion, which cannot be removed. *(v)*

The seventh is ENOCH or HENOCH or CHANAC, which signifies to Instruct, to Initiate, or Dedicated. Of Enoch we read, that he walked with God three hundred years, and of whom it may be observed, that of all the Antedeluvian Patriarchs he was supposed to be the best man; though

(t) Hos. 6. 3. *(u)* Mal. 4. 2.
(v) Ps. 125. 1.

the shortest time upon the earth; his years being exactly as the days in a solar revolution, viz. *three hundred and sixty-five;* and, like the sun, he fulfilled a glorious course, shining with greater lustre unto the perfect day, and was taken when in his meridian splendour, to shine like the sun in the kingdom of his father for ever.

" From thee all beings came, on thee depend,
" To thee return, their Author, Sovereign, End;
" Who shall destroy when thou would save? or stand,
" When thou destroy'st, the stroke of thy right hand?
" With none thy name and power wilt thou divide,
" For thou art God, and there is none beside."

As Enoch by faith had this testimony, that he pleased God, so we must also believe that Jehovah is God, and that he is a rewarder of them that diligently seek him. (*w*) He is the faithful God, which keepeth covenant and mercy with them that love him, and keep his command-

(*w*) Heb. 11. 5.

ments. (*x*) His words are true, and his counsels are faithfulness and truth. The word that he shall speak shall come to pass: he will say the word, and will perform it. (*y*) O that we may walk worthy of the Lord, and increase in the knowledge of God, being strengthened with all might according to his glorious power, unto all patience, and long suffering, with joyfulness; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: (*z*) being as lively stones built up a spiritual house acceptable to God by Jesus Christ. (*a*)

The eighth is METHUSELAH, that is, Emission or sending forth as death; or from *Méthu*, "he dies;" and *Shalach*, he "sendeth out;" as it appears he lived till the year the flood came upon the earth, of which his name seems to have been prophetically

(*x*) Deut. 7. 9.
(*y*) 2 Sam. 7. 28. Isai. 25. 1. Ezek. 12. 25.
(*z*) Col. 1. 10—13. (*a*) 1 Pet. 2. 5.

given by his father Enoch, in reference to it. If then the death and suffering which attended the life of Christ, be continually abode in, and our constant dying to our own will and inclination, they being opposed to satan, and his fiery darts, we shall come experimentally to witness, that if we are baptized into Christ, we are baptized into his death; and as he was raised up from the dead by the glory of the father, even so we also should walk in newness of life. (*b*) For when we were yet without strength, in due time Christ died for the ungodly. While we were yet sinners, he died for us; and gave himself for our sins, that he might deliver us from this present evil world. (*c*) And if the spirit of him who raised up Jesus from the dead, dwell in us, that same spirit will also quicken our mortal bodies by his spirit that dwelleth in us. (*d*) Verily, verily, I say unto you,

(*b*) Rom. 6. 3, 4. (*c*) Rom. 5. 6, 8. Gal. 1. 4.
(*d*) Rom. 8. 11.

He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. (*e*)

The ninth is LAMECH or LEMECH; that is, Poor, brought low, &c. When we are in the valley of humility, stript of all self confidence, having come through much tribulation, and brought into deep poverty of spirit, having nothing to glory in, save the cross of our Holy Redeemer, who has said, for our encouragement, "Blessed are the poor in spirit, for theirs is the kingdom of heaven; blessed are they that mourn, for they shall be comforted:" we shall, as in Noah, find comfort or rest, if we are willing to submit daily to this crucifying of the flesh, that the body of sin may be destroyed, that our love may abound yet more and more in knowledge and in all judgment; that we may be filled with

(*e*) John, 5. 24.

the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. (*f*)

The tenth is NOAH, from Nach or Nuach, rest or settle, or Nacham, to comfort. Lamech said, this same shall comfort us or make us to rest; for what is more comfortable than rest after the toil and labour of our hands? These words appear to have been spoken prophetically concerning Noah, who built the ark for the preservation of mankind, and who seems to have been a typical person; for it is said, when he offered burnt offerings after the waters were assuaged from off the earth, that the "Lord smelled a sweet savour of rest." This sacrifice prefigured that which was offered by our Holy Redeemer in behalf of the world, of which the apostle speaks when he says, Christ hath loved us, and given himself for us, an offering and a sacrifice

(*f*) Phil. i. 9, 11.

to God for a sweet smelling savour; (*g*) and who said, I will pray the Father and he shall give you another Comforter, that he may abide with you for ever; even the spirit of truth. (*h*) Return then unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. (*i*) O that I had wings like a dove! then would I fly away and be at rest. (*j*) For when he who is our life shall appear, then shall we appear with him in glory. (*k*)

Thus we see these ten names affording, not only a useful but delightful representation of the important work of Regeneration. The Law being our schoolmaster, to bring us unto Christ. (*l*) And as the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that

(*g*) Ephes. 5. 2. (*h*) John, 14. 16, 17.
(*i*) Ps. 116. 7. (*j*) Ps. 55. 6. (*k*) Col. 3. 4.
(*l*) Gal. 3. 24.

is eight souls, were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ. (*m*) By which we may understand the remission of sins, and regeneration by the Holy Spirit, which is doubtless implied by this baptism; for it could not be supposed, that the apostle meant that the ceremony itself could save any person, though he makes the ark a figure of baptism, and intimates, that we are saved by this, as the eight souls were: but observe, he says, "It is not the putting away the filth of the flesh," &c.: and we have an evidence in our own hearts, that a good conscience cannot exist where remission of sins has not taken place: and who can forgive sins but God only? and does he not ever delight to save us? Let us

(*m*) 1 Pet. 3. 20, 21.

then take a view of ourselves as in a glass, searching out the smallest imperfection, and endeavouring to cleanse and eradicate every spot that adheres to the earthly nature; the best being subject to infirmities, and the firmest bonds may be ere long suddenly dissolved, and the fondest hopes annihilated. The grass withereth, the flower fadeth, but the word of our God endures for ever. He who is equally great, wise, and good, who clothes the lilies of the field which toil not, nor spin; and who also careth for the fowls of the air, which sow not, neither reap, nor gather into barns; yet our heavenly father feedeth them, will also care for us; for he is a friend that sticketh closer than a brother. If we are willing to be led and guided by that Holy Spirit by which we shall be taught of the great I AM, and to mortify sin, we shall be replenished with that divine love, which is the end of the commandment, the bond of perfectness; that sacred cement of holy souls, which

beareth all things, believeth all things, hopeth all things, and endureth all things; and as the principal proof of our love is obedience to what we know to be the divine will concerning us, or his commandments to us; therefore to guard against the loss of this love, which is so important a part of our duty, let us set our affections on things above, and not on things of the earth. Love not the world, nor the things which are in the world; but love God with all our heart, and with all our understanding, and with all our soul, and with all our strength, and love our neighbour as ourselves, is more than whole burnt offerings and sacrifices. *(n)* May we then be of the number who keep the covenant and testimonies of the Almighty, whose paths are mercy and truth unto such, of which we may notice in the case of Noah, who, after the waters were dried up, had a token

(n) Mark, 12. 23.

of the covenant given him, for the confirmation of his faith.

A bow in the cloud, which was bent in his hand
His vow from the flood to the exit of time.

May our hearts then in awful sublimity view
In this Arch of Refraction, whom Sol did illume;
In this bow of Omnipotence, token of Grace,
That 'twas Justice and Mercy met there and embrac'd.

As a canopy cover our heads from the storm
Which awaits unbelievers that will not return,
Be this our pavilion alone and secure
That our Bow may abide, and a blessing ensure.

ESSAY III.

THE FORTY-TWO JOURNIES

OF THE

Israelites

SPIRITUALIZED;

Further to illustrate the Work of Regeneration.

THE JOURNIES

OF THE

CHILDREN OF ISRAEL

Spiritualized.

MOSES, by the Divine command, wrote the forty-two journies of the Israelites, as recorded in the thirty-third chapter of Numbers, which brought them to the borders of the promised land.

Behold what the Almighty wrought for Israel! how he had multiplied them amidst cruel bondage and oppression! how he had protected them amidst the awful plagues! and now, after a solemn feast, brings them forth with wealth and honour. O the strong hand! the stretched out arm! the mercy, justice, and faithfulness which is here displayed. He who is now about to fulfil his promise, who can and does make all things new. As the rising of

Joshua, who was full of the spirit of wisdom, was to lead the Children of Israel into Canaan; so we find he who is called Immanuel, (God with us) creates righteousness on the earth; a new covenant is confirmed; and while we behold him in the sacrifice of the passover, who was from everlasting, who assumed our nature, obeyed the law, and suffered an ignominious death; and for us, who are so unworthy of the least of his mercies, that he might be our everlasting covert from the storm, and might destroy sin and death in us; and by his supporting and strengthening food to our souls, enable us to go up from this evil world, towards our everlasting inheritance in the Canaan above. For even Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. *(n)*

(n) 1 Cor. 5. 7, 8.

Journey II. v. 5.

THE first journey from Rameses, which signifies to Melt or Dissolve; as the dissolving of evil, when we begin to forsake the Egypt of our earthly life and corruptions. Behold, saith the Almighty, by the prophet Jeremiah, I will melt them and try them; (*a*) and also by the prophet Isaiah, for thou hast hid thy face from us, and hast melted us, because of our iniquities. But now, O Lord, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand. Be not wroth very sore, O Lord, neither remember iniquity for ever. (*b*) Our soul melteth for heaviness: strengthen thou us according unto thy word. (*c*) Thou who art the word, and wast manifested to take away our sins; for in thee was no sin.

(*a*) Jer. 9. 7. (*b*) Isai. 64. 7, 8, 9.
(*c*) Ps. 119. 28.

rage, and be instructed, for as our day is, so shall our strength be. The sweet Psalmist declares, he that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. (*g*) How long then halt we between two opinions? If the Lord be God, follow him; and be willing to come out of Egypt, that land of darkness and death, to be followers of him who will satisfy us with his goodness, and shew us his salvation; who will give his angels charge concerning us to keep us in all our ways. (*h*)

(*g*) Ps. 91. 1, 4. (*h*) Ps. 91. 11.

Journey III.

AND they departed from Succoth, and pitched in Etham, which signifies Completeness, Perfection, Integrity. Israel's encamping here may imply our soul's arrival at that completeness by which it desires earnestly to walk before the Almighty in truth and in righteousness, and in uprightness, and integrity of heart; that we may be sincere and without offence till the day of Christ; (*i*) having respect to all his commandments; and that we may be complete in him, who is the head of all principality and power; in whom also we must be circumcised with the circumcision made without hands in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also we shall rise with him through the faith of

(*i*) 1 Kings, 3. 6. 1 Kings, 9. 4. Phil. 1. 10.

the operation of God; *(j)* and as the law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple; *(k)* so when that which is perfect is come, then that which is in part shall be done away. *(l)* For we read, it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings: for both he that sanctifieth, and they who are sanctified, are all of one: for in that he himself hath suffered being tempted, he is also able to succour them that are tempted. *(m)* And being made perfect, he became the author of eternal salvation unto all them that obey him; *(n)* for the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. *(o)* For

(j) Col. 2. 11, 12. *(k)* Ps. 19. 7.
(l) 1 Cor. 13. 10. *(m)* Heb. 2. 10, 11, 18.
(n) Heb. 5. 9. *(o)* Heb. 7. 19.

the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For it is not possible that the blood of bulls and of goats should take away sins: having therefore boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised.) For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation; (p) for if we trample under foot the

(p) Heb. 10. 1, 4, 19, 20, 22, 23, 26, 27.

Son of God, and do despite unto the spirit of grace, may we not expect to be judged by him to whom vengeance belongeth, and who will recompense according to our desert? O that we may be of the number that believe to the saving of the soul. For it is a fearful thing to fall into the hands of the living God. (q) And though troubles and difficulties should attend our path, conscious of our weakness and inability, let us trust in him who proportions our strength to our trials, and look up to him for direction in all our ways; for we find he went before the Israelites, while they were in Etham, in the edge of the wilderness, and took not away the cloud by day, nor the pillar of fire by night. May we not discern while clouds and darkness are round about him, justice and judgment are the habitation of his throne, and mercy and truth go before his face? Do we not behold Jesus given to be our ever-attending light and leader, as

(q) Heb. 10. 31.

well as protector and glory to us while in this desert land? And though the way may be contrary to the will and wisdom of the flesh, yet rest assured that it is the only sure path and we shall reap if we faint not. For the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. (*r*) The Lord is our keeper; the Lord is our shade upon our right hand. 'Tis he alone who will preserve our going out and coming in from this time forth and for ever. (*s*)

(*r*) Isai. 4. 5. (*s*) Ps. 121. 5, 8.

Journey IV. v. 7.

And they removed from Etham, and turned again to Pihahiroth which is before Baal-Zephon, and they pitched before Migdol.

PIHAHIROTH or Pihachiroth is a mouth, strait or bay of Chiroth, between Migdol, a tower, or to magnify, make great, illustrious: and Baal-Zephon, the god of the watch-tower, or the lord of hiding, spying out. It was here that Moses was commanded to speak to the Children of Israel that they should turn here and encamp by the sea. For Pharaoh will say of them they are entangled in the land, the wilderness hath shut them in. But behold how the mighty power of the Great Jehovah is manifested! Pharoah and his host were behind them, and the Red Sea was before, and on their right and left fortresses of the Egyptians; so that it was impossible they

could deliver themselves, had not this Strong Arm been stretched out to rescue them from their enemies; and also to shew the proud monarch and his host, that the Lord indeed was the only true God, and that it was he alone that could save them out of his hand: for if he shut, who can open? and if he open, who can shut? It is he who proclaims liberty to the captives and opens the prison doors to them that are bound, who promised to bring them from under their burdens and to give them the land which he sware unto Abraham, to Isaac, and to Jacob, for an inheritance. What necessity there is in our setting out for that land of peace and true rest, having our faith firm, and that assured hope, and holy courage by which we shall not take up a false rest and security: as Pihahiroth was before Baal-Zephon the lord of watching or hiding against the true church; and the Apostle Paul says, "and no marvel; for satan himself is transformed into an angel

of light." Therefore, while endeavouring to escape out of this sinful world, can we be surprised if we are pursued by this enemy of souls, who is continually going about seeking whom he may devour? Let us then flee to our strong tower, and cry out to our Holy Helper, when we see the enemy approaching as they did to Moses their leader, when they saw the Egyptians marching after them, and were sore afraid. But as he told them to fear not, to stand still, and see the salvation of the Lord; (*t*) So if we in our straits and difficulties do not strive or chide with our deliverer, or think of returning to our bondage, but in patience possess our souls, we also may hope for his salvation. For what he does we know not now, but we shall know hereafter. Therefore "fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea I will help thee; yea I will uphold thee with the

(*t*) Exod. 14. 13.

right hand of my righteousness. (u) While sin leads down to the darkness of eternal death, so the light of his grace will conduct us to everlasting life and light in glory. We find the Israelites were to have no honour in their wonderful deliverance, but he alone to whom it was due. He who heard the inward cry of Moses, (v) for we do not find that he articulated one word, will hear the sighs of the poor and contrite spirit. Ought not this to be an encouragement to the feeble mind, though we may not be able to utter a petition, may we not weep? And if even tears are denied us, though there may be deep and genuine repentance, yet if even this channel of relief should not be granted, may not a sigh reach his ear? Yea, saith my soul, we have every reason to believe it will be acceptable. For he whose spirit convinces of sin, righteousness and judgment, knows our unutterable sighings; and reads the

(u) Isai. 41. 10. (v) Exod. 14. 15.

inexpressible wish of our burthened souls. The spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the spirit itself maketh intercession for us with groanings which cannot be uttered. *(w)*

We find that they pitched before Migdol, a tower, magnificence, &c. So must we renounce the honours of this world, and follow him who is meek and lowly, that his presence may go with us, and that we may be preserved in the midst of temptations and trials. The Angel of the Covenant, who appeared upon this occasion on behalf of the Israelites, was an illustrious type of the Lord Jesus, our great deliverer from guilt and sin. It was he of whom the Prophet Malachi seems to allude, when he says, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple,

(*w*) Rom. 8. 26.

even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of Hosts." (x) It was he who appeared to Joshua as the captain of the host of the Lord, and commanded him to loose his shoe from off his foot, the place whereon he stood being holy. (y) The Angel of God, who had hitherto gone before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them. (z) He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies. (a) The sea saw it and fled: Jordan was driven back. The mountains skipped like rams, and the little hills like lambs. He divided the sea, and caused them to pass through; and he made the waters to stand as an heap. And he led them on safely, so that they feared not:

(x) Mal. 3. 1. (y) Josh. 5. 14, 15.
(z) Exod. 14. 19. (a) Ps. 18. 11.

but the sea overwhelmed their enemies. (*b*) Come and see the works of God: he is terrible in his doing to the children of men. The voice of thy thunder was in the heaven: the lightenings lightened the world: the earth shook and trembled. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. Thou leddest thy people like a flock by the hand of Moses and Aaron. Then believed they his words: they sang his praise. (See Exodus, c. 15.) Admire then, O my soul, the fulfilled promises! the wonderful works of the Most High. How his poor feeble followers are encouraged and assisted! May our meditation of him be sweet, and our souls, which he hath redeemed, rejoice in thee, our Lord and our God, for ever and ever.

(*b*) Ps. 78. 53.

Journey V. v. 8.

And they departed from before Pihahiroth and pitched in Marah.

MARAH, *(i. e.)* Bitterness, so called from the bitter waters found there. And they murmured against Moses, saying, What shall we drink? How soon did they forget the power of Him who is glorious in holiness, fearful in praises, doing wonders! who now shewed Moses a tree,* which he was to cast into the waters, by which they were made sweet, a further confirmation that it was from him alone they derived such innumerable blessings. And are not we apt to say, in the bitterness of our spirits, who will shew us any good? forgetting that he who careth for the fowls of

* Supposed to be the Date Tree.

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the air, will also care for us. He whose compassions fail not, for they are new every morning: and though no chastening for the present seems to be joyous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. *(c)* Though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men. *(d)*

He who is our Sovereign Balm and good Physician, and whom we are commanded to obey, and to walk in his ways that it may be well with us; *(e)* if we take the yoke of Christ upon us, we shall find rest to our souls; for his yoke is easy, and his burden is light; and his commandments are not grievous. *(f)* It is good for us to bear the yoke in our youth, for God hath

(c) Heb. 12. 11. *(d)* Lam. 3. 32, 33.
(e) Jer. 7. 22, 23.
(f) Matth. 11. 29, 30. 1 John, 5. 3.

ed us, and hath given us everlasting nsolation and good hope through grace; ich hope we have as an anchor of the l, both sure and stedfast. *(g)*

Love is that name; for God is Love!
" Lord! though we are dust
" And ashes in thy sight,
" Be thou our strength; in thee we trust;
" Be thou our light."

(g) 2 Thess. 2. 16. Heb. 6. 19.

Journey VI. v. 9.

They removed from Marah, and came unto Elim.

ELIM signifies to Interpose, to Mediate, to Intervene. He who is our great Interposer, Intervener, the true God, hath said, "Am I a God at hand and not afar off? Can any hide himself in secret places that I shall not see him? Do not I fill heaven and earth, saith the Lord?" (*h*) Therefore with joy shall ye draw water out of the wells of salvation. (*i*) May we then adore that Almighty power, if we are partaking of these Elim refreshments here, that at last we may be of the number of those who have washed their robes, and made them white in the blood of the Lamb, and be led unto fountains of living waters; where God will wipe away all tears from our eyes.

(*h*) Jer. 23. 23, 24. (*i*) Isai. 12. 3.

It is supposed that the Children of srael pitched their camp here on account f the palm trees, which are not only of a eautiful aspect, but of a delightful smell; nd productive both of food and drink. We may here observe, there were twelve ountains of waters, one for each of their ribes, and there were three score and ten palm trees,* the number of the seventy lders, and also of the disciples, whom

* The Palm Tree is said to be one of the most amous trees of all the forest, and is the usual emblem f constancy, fruitfulness, patience and victory; the nore it is oppressed, the more it flourishes; the higher t grows, the stronger and broader it is in the top. From the same root they produce a great number of uckers, which form upwards a kind of forest by their preading. It was under a little wood of this description that the prophetess Deborah dwelt. (See Judges, . 5.)——How much soever it is oppressed by weight, it will rise superior to the greatest pressure; and is constantly green, fruitful and flourishing; and is a symbol of that victory of which John the Divine speaks. (Rev. 7. 9.)——And we read that the people took branches of these trees, and went forth to meet Jesus, crying out, Hosannah: Blessed is the King of Israel, that cometh in the name of the Lord. (John, 12. 12, 13.)

Christ sent forth two and two before his face. And it is probable from the great

* This tree is now called the Date.

" In Egypt the Date Tree is very lofty, and from the singular formation of its bark, it is as easy to ascend to the top of one of them, as to climb a ladder. Wherever the Date Tree is found in the dreary deserts of that country, it not only presents a supply of salutary food for men and camels, but nature has so wonderfully contrived the plant, that its first offering is accessible to man alone; and its presence is a never-failing indicative of water at the root. Botanists describe the trunk as full of rugged knots; the fact is, that it is full of cavities, exactly adapted to the reception of the human feet and hands; and these cavities are formed by the decay of the leaves, the stems of which are as thick as branches. It is impossible to view these trees without believing that He who in the beginning fashioned " every tree in the which is the fruit of a tree yielding seed," as " food for man," has here manifested one among the innumerable proofs of his benevolent design. The Date Tree is a curious subject for consideration. Many of the inhabitants of Egypt, Arabia and Persia, subsist almost entirely upon its fruit. They also boast of its medicinal virtues. Their camels feed upon the Date stones. From the leaves they make couches, baskets, bags, mats, and brushes; from the branches, cages for their poultry, and fences for their gardens; from the fibres of their boughs, thread, ropes, and rigging; from the sap is prepared a

multiplication of these trees, that the Psalmist alludes, when he says, "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon." O that we might sit, like Deborah, under the shadow of his wings, and that a portion of that light, life and comfort which he communicated to the twelve apostles, by which their doctrine and example not only assisted, but comforted and encouraged the Christian travellers, in their journey to that land of peace, may also refresh and invigorate us, as these twelve fountains did the Israelites in their way to the promised Canaan. So that both the Jews and Gentiles may unite to sing the song of Moses, and the Lamb in the heaven of heavens; and may we with them bear our part in this glorious and eternal triumph.

spirituous liquour; and the trunk of the tree furnishes fuel. When the tree is grown to a size for bearing fruit, the leaves are six or eight feet long. The stems of the leaves are the only branches the tree has."

Dr. Edward Clark's Travels.

Journey VII. v. 10.

And they removed from Elim, and encamped by the Red Sea, or Sea of Weeds.

HERE we see how the wonderful power and strength of the great I AM was forgotten, for we find them encamping by that Sea of Weeds where so many were consumed. How do fresh difficulties produce fresh murmurings; and how apt are we to distrust that Almighty Being when brought into straits, and how ungrateful to murmur or repine after we have been delivered from such great enemies of soul and body? May we by their error be instructed to join ourselves unto the Lord, in a perpetual covenant, that shall not be forgotten. *(j)* Blessed are they that join

(j) Jer. 50. 5.

themselves to the Lord; and taketh hold of his covenant, even that everlasting covenant, which God hath made with us in Christ; the new covenant, of which Jesus is the mediator, and to the blood of sprinkling, that speaketh better things than that of Abel. *(k)*

(k) Isai. 56. 2, 6. Isai. 55. 3. Heb. 12. 14.

Journey VIII. v. 11.

And they removed from the Red Sea, and encamped in the Wilderness of Sin.

SIN signifies a Thorn, Bush, &c. It was here Israel murmured against Moses and Aaron for want of food. (See Exodus, c. 16.) Does not this afford us a striking proof that if they had not seen such wonderful miracles wrought in Egypt, they would not from their carnal state, have been easily persuaded to quit it? And can we wonder that it should be so, when we consider their long slavery therein? Their minds would become degraded, and their souls corrupted by the influence of sin, which is too frequently the case with slavery Here their fleshly appetite was a thorn in their flesh, for they wandered in the wilderness, in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. They spake against God; they said, Can God

furnish a table in the wilderness? Yea, though they neither believed nor trusted in his salvation; yet God rained down manna upon them to eat, and gave them of the corn of heaven. *(l)* Can we then distrust that providential care which fed them with angels' food? Will it not supply us also? seeing it is said, the very hairs of our head are numbered? Jesus said to the Jews, "I am the living bread, which came down from heaven; if any man eat of this bread he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world. The words that I speak unto you, they are spirit, and they are life. It is the spirit that quickeneth; the flesh profiteth nothing. *(m)* To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it. *(n)*

(l) Ps. 78. 24. *(m)* John, 6. 43, 51, 63.
(n) Rev. 2. 17.

Journey XX. v. 12.

And they took their journey out of the Wilderness of Sin, and came to Dophkah.

DOPHKAH signifies to Knock, as at a door. He whose eyes are upon all our ways, and who heard the murmuring of the Israelites, and commanded them to come near him; and when they looked toward the wilderness they beheld his glory in the cloud, which surely would convince them it was Jehovah himself, and not Moses, who had wrought so much for them; and that it was he alone who was knocking at the door of their hearts. Ought we not then, who are but creatures of a moment, to knock, that the door of mercy may be opened unto us? If there be first a willing mind, it it accepted according to that a

an hath, and not according to that he
.th not. (o) For every one that asketh
ceiveth, and he that seeketh findeth, and
him that knocketh it shall be opened.
ad as the manna descended to the satis-
ing of the Children of Israel, so may that
lden manna dwell in our hearts by faith,
at we may be sound in the statutes of
e Lord, that we be not ashamed. (p)
r it is the upright that shall dwell in his
esence. (q)

(o) 2 Cor. 8. 12. (p) Ps. 119. 80.
(q) Ps. 140. 13.

Journey X. v. 13.

And they departed from Dophkah and pitched in Alush.

ALUSH is equivalent to Knead. Here the Israelites were commanded to prepare the manna* the day previous to the sabbath, that it might be kept holy; for on that day there was not to fall any manna for them; and we find he that gathered much had nothing over; and he that gathered little had no lack. This should afresh stir us up that we through the precepts of the Almighty may get understanding, and hate every false way. How sweet will be his words then to our taste! yea, sweeter than honey to our mouth! For God is greatly

* See Numbers, c. 11. v. 8. as it appears from that, it required considerable labour to grind it, &c.

to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. (r) O may the leaven of the kingdom live more and more in us, that all the old leaven may be purged out; that the dew of the living word may be infused into our hearts. That we may not lay up for ourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up store in heaven, where none of these things can enter. Therefore let us not disquiet our minds about the things that perish with the using; for he who careth for the ravens when they cry, will also care for us: bread will be given us, and our water will be sure.

(r) Ps. 89. 7.

Journey XX. v. 14.

And they removed from Alush, and encamped at Rephidim, where was no Water for the People to drink.

REPHIDIM signifies to Relax, weaken the hands, &c. or to gird up our strength, &c. Alas! how changeable is our state while in this wilderness! How unwilling are we, like the Israelites, to be wholly dependant upon Him, who provideth every thing necessary for this life! He, who clothes the grass of the field, and who hath also said, "Take no thought what ye shall eat or what ye shall drink," for your heavenly Father knoweth that ye have need of all these things. Moses was commanded to take his rod wherewith he smote the rock Horeb, which signifies Wasteness or Rock of Drought or Desolation; no doubt

to make the wonderful display of the Almighty's power more conspicuous; for when he smote the rock the waters gushed out, and they did all drink of the same spiritual rock, which was Christ; but we read that with many of them God was not well pleased: for they were overthrown in the wilderness. Therefore he that thinketh he standeth must take heed lest he fall. Let us not be high-minded but fear. These things were for our examples, to the intent we should not lust after evil things, as they also lusted. For God is faithful, who will not suffer us to be tempted above what we are able; but will with the temptation also make a way to escape. (*s*)

It was here also that Amalek came out and fought against Israel; but Joshua, who was sent by Moses, discomfited them; for when Moses held up his hand, Israel prevailed.

(*s*) 1 Cor. 10. 4. &c.

May we then behold in this our Holy Redeemer, our ALL IN ALL, the Captain of our Salvation! He who is the Rod, the Branch, lifted up as an ensign to the Gentiles; our unwearied Intercessor at the right hand of the Majesty on High: through whom we are able to subdue all our spiritual enemies, and through whom also we are more than conquerors.

Journey III. v. 15.

And they departed from Rephidim, and pitched in the Wilderness of Sinai.

SINAI, according to Parkhurst, is derived from the same as Sin, a Bush, &c. from Sena.*

What miracle thus dazzles with surprise!
Distinct in rows the radiant columns rise!
The walls, where'er my wond'ring sight I turn,
And roofs amidst a blaze of glory burn!
Some visitant of pure ethereal race
With his bright presence deigns the dome to grace.†

* It was upon this mountain that the Lord appeared to Moses in the bush, called (Exodus, c. 3.) the Mount of Horeb: it is said to be one hill with two peaks or summits, and Horeb is thought to be its ancient name, and therefore might designate the whole mountain.

† Pope.

It was upon this mount, that the Lord called unto Moses, saying, thus shalt thou say to the house of Jacob, and tell the Children of Israel; ye have seen what I did to the Egyptians, and how I bare you on eagle's wings, and brought you unto myself: if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: and ye shall be unto me a kingdom of priests, and a holy nation. How soon do we find the people answering Moses, and saying, All that the Lord hath spoken, we will do. But alas! how apt are we to be hasty in promising obedience! how backward in performing it! not considering our own weakness and inability to do any thing as we ought, without divine assistance.

What a beautiful representation does the Apostle Peter apply to the above. (See 1 Pet. 2. 5, 9, 10: Rev. 20. 6.) For as the earth is the Lord's, and the fulness thereof; the world, and they that dwell therein; so

thy people also shall be all righteous: they shall inherit the land for ever; the branch of my planting, the work of my hands, that I may be glorified. Behold how the Almighty said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. So we find that He who was the Spiritual Rock that followed them was transfigured before the disciples, whose face did shine as the sun, and his raiment was white as the light, which when Peter beheld, cried out, in his fervour, "Lord it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias." *(a)* And to whom shall we build? for,

Methinks it is good to be here:
If thou wilt let us build; but for whom?
Nor Elias, nor Moses appear;
But the Bright Morning Star, that around us does shine,
With effulgence of glory, his power all divine.

(a) Matt. 17. 2, 3, 4.

The first tabernacle to Hope let us build,
And look for the sleepers around us to rise;
The second to Faith, which insures it fulfill'd;
And the third to the Lamb of the great Sacrifice,
Who bequeath'd us them both when he rose to the sl

For the Lord himself shall descend fi
heaven with a shout, with the voice of
archangel, and with the trump of God: t
the dead in Christ shall rise first. (*b*) H
he who commanded the light to shine
of darkness shined into our hearts, to g
the knowledge of the glory of God in
face of Jesus Christ? (*c*) May we t
approach his presence with reverence a
godly fear. For through him we both h
access by one spirit unto the Father. (
We find that Moses was only permitted
approach the top of the mount, while
people remained at its base; Moses, as
lawgiver, was to receive the statutes a
judgments from God's mouth, while Aa
and the Elders were to receive them fi

(*b*) 1 Thess. 4. 16. (*c*) 2 Cor. 4. 6.
(*d*) Ephes. 2. 18.

loses, and deliver them to the people. What can be imagined more glorious, awful, and impressive than the Almighty's appearances upon Sinai! And ought not his charges to impress deep reverence and sacred awe upon our minds, that we may come and sit as at the feet of our Holy Redeemer, who is the Mediator of the new covenant, and through whose blood alone we can be justified! He whose mercy is infinite, who was sent to redeem our souls from death, through whom we have an entrance into the holiest by his blood.

May we be strengthened to keep the commandments of the Lord, which are exceeding broad; for the end of them is charity, out of a pure heart, and of a good conscience, and of faith unfeigned; *(e)* that the angel of his presence may keep us in the way, and bring us into the place which he hath prepared; and that his light

(e) 1 Tim. 1. 5.

and the influences of his holy spirit may be dispensed to us to the convincing and converting of our hearts from every evil way; and enlighten, quicken, comfort and support us: for he that believeth to the saving of his soul is an habitation of God through the spirit. This spirit beareth witness with our spirit, that we are the children of God, by which we are enabled to cry, Abba, Father. *(f)* We read in the 40th chapter of Exodus, v. 36. That when the cloud was taken up from over the tabernacle, the Israelites went onward in all their journeyings; but if the cloud was not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journies. And though we find them frequently disobedient and rebellious, yet He

(f) Gal. 4. 6.

whose mercies fail not, withdrew not the tokens of his presence from them, till they were brought into the promised land. That when the tabernacle became fixed, it appears to have been confined to the Holy of Holies upon the mercy-seat between the cherubim; till He, the Bright and Morning Star, arose, with healing in his wings, a light to lighten the Gentiles, and the glory of his people Israel.

Journey XXX. v. 16.

From the Desert of Sinai, they removed to Kibroth Hattaavah.

KIBROTH signifies a Grave; and Aveh and Aveth, Concupiscence, or Graves of Greediness. We find in the 11th chapter of Numbers, that the people lusted for flesh, and it so displeased the Almighty, that they were consumed in the uttermost part of the camp by the plague, which brake in upon them after they had began to eat of the quails, God in judgment had sent among them. Though they had so lately received the law; yet how soon did they break it! On feeling the difficulties and fatigues of their journey, their complaints were again renewed against him who had hitherto fed them with angels' food, and had clave the rock to quench their thirst.

Is not this apt to be too much the case with ourselves? almost ready at times to be discontented with our very blessings? and it may be, preferring sin, and its baneful pleasures, to that love and the divine presence which cheer the heart when almost fainting by the way; instead of coming to our Redeemer, and saying, Tell me, O thou whom my soul loveth, where thou feedest; where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions? (*a*) for if we profess to know God, but in works deny him, having a form of godliness, but denying the power, we are abominable and disobedient. (*b*) For the kingdom of God is not in word, but in power. (*c*) Whosoever feareth God, to them is the word of this salvation sent. For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision; but a new creature. (*d*)

(*a*) Sol. Song, 1. 7. (*b*) Titus, 1. 16. 2 Tim. 3. 5.
(*c*) 1 Cor. 4. 20. (*d*) Gal. 6. 15.

And as the word is nigh us, even in our mouth, and in our heart, let us cleave unto the Lord our God; and serve him in sincerity and truth; with a perfect heart, and with a willing mind, and with a pure conscience; (*e*) for he is more ready to hear than we are to pray, and more willing to give than we can desire or deserve, and will not withhold from the least of his followers any of those spiritual or temporal mercies we so often need. And were we called, like the Israelites, to travel through the wilderness, no doubt bread would be given us from heaven; and the desert would smile and blossom as the rose.

May we not yield to murmuring, and the desire of evil things as they also desired them, and thereby bring upon ourselves the justice and vengeance of the Almighty; for they forgot not the onions and garlick of Egypt. Neither must we desire to return

(*e*) Josh. 23. 8. : 24. 14. 1 Chron. 28. 9. 2 Tim. 1. 3.

o those beggarly elements in which we vere in bondage, as the refined delights nd pleasures of this world; but we must ast them to the moles and to the bats; hat the body of sin may be destroyed, and hat we may rise and walk in newness of ife. Many sorrows, says David, shall e to the wicked; but he that trusteth n the Lord, mercy shall compass him bout. *(f)*

(f) Ps. 32. 10.

Journey XV. v. 17.

And they departed from Kibroth Hattaavah, and encamped at Hazeroth.

HAZEROTH, from Roth, to tremble, trembling, &c. This may represent of what we read in the 12th chapter of Numbers, where Aaron and Miriam spake against Moses; for which the Almighty smote Miriam with leprosy, and she was shut out of the camp seven days. The not being permitted to come into the presence of Him, who is represented as dwelling among the Israelites, must have been felt as a severe punishment. How great is the suffering of sitting in spiritual darkness to a soul that knows the value and great consolation of communion with the Father of Light, who knows no variableness nor shadow of turning. Is it not highly necessary to examine well into our hearts, and to see if we are earnestly endeavouring to escape that land of darkness from which we can never return; and repent and live? For the righteous

Lord loveth righteousness; his countenance doth behold the upright. (*g*) The Lord taketh pleasure in them that fear him; (*h*) but to all those that work wickedness, he says, depart from me, I know you not whence ye are. (*i*) We do not present our supplications before thee, O God, for our righteousnesses, but for thy great mercies. (*j*) If our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things which are pleasing in his sight. (*k*)

May we present our supplication to the Almighty as the Prophet Habakkuk, and say, O Lord, revive thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy. (*l*) O God, my soul thirsteth for thee, my flesh longeth for thee to see thy power and thy glory, so as I have seen thee in the sanctuary.

(*g*) Ps. 11. 7. (*h*) Ps. 147. 11.
(*i*) Luke, 13. 27. (*j*) Dan. 9. 18. (*k*) 1 John, 3, 21, 22.
(*l*) Hab. 3. 2.

Journey XV. v. 18.

And they departed from Hazeroth, and pitched in Rithmah.

RITHMAH, from Rithen, to bind.* It was here the ten spies brought up an evil report of the good land which caused the people to murmur against Moses and Aaron. Their anger burned against them like coals of juniper;† for they said, Let us make a captain, and return into Egypt.

* The above place was probably so called, from the quantity of the Genista or Spanish Broom growing in that part of the wilderness; and from the toughness or tenacity of its twigs being so great, they were used for withs to bind; and "the Italians, in our days, *weave baskets* of its slender branches."

† Parkhurst says, when speaking of the 4th verse of the 20th Psalm, The coals of Rithmin are mentioned either as affording the fiercest fire of any fuel that the Psalmist met with in the Desert, or because, according to Geierus, the Spanish genista or rethama, "sparkles, burns, and crackles, more vehemently than other wood."

The spies having told them that the land through which they had gone to search, was a land that eat up the inhabitants thereof; and the people that they saw were men of great stature. And there they saw the giants, the sons of Anak, and were in their own sight as grashoppers, and were so in their sight. (See Numbers, c. 13 and 14.)

How many discouragements and difficulties appear to check our progress in the journey to the kingdom of God, of which Canaan was typical, and our slothful heart sees dangers and giants every where; and on that account, we refuse to proceed as we ought in the strait path through evil and good report, forgetting too often, "It is he who sitteth upon the circle of the earth, and the inhabitants thereof are as grashoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; (*m*) who delivered

(*m*) Isa. 40. 22.

David out of the teeth of the lion and the paw of the bear, and out of the hand of Goliath; (*n*) and Daniel in the lion's den; and the three Hebrew children in the fiery furnace. Is there any ground then to fear? If we meet the sons of Anak in the name of the Lord of Hosts, they shall fall before us; for we know not how far and how fully the Emmanuel, God with us, can save us. Let us then commit our way unto the Lord; trust also in him, and he will bring it to pass. Thy word, O Lord, is a lamp unto our feet, and a light unto our path: the entrance of thy words giveth light. (*o*)

(*n*) 1 Sam. 17, &c. (*o*) Ps. 119. 105. 130.

Journey XVII. v. 19.

And they departed from Rithmah, and pitched at Rimmon-Parez.

RIMMON, from Rem, to be lifted up, elevated, and Parez, a breach. We find here that the ten men who brought up the evil report of the land, died by the plague before the Lord; and the people also, presuming to go up to the top of the hill contrary to the command of Moses, and without the Angel of the Covenant with them, were destroyed utterly by the Amalekites. What short-sighted creatures are we? Supposing we can do all things, and yet, alas! can do nothing as we ought to do! Sometimes almost in despair, and at other times presumptuous. Poor fallen nature! ever running into extremes. The Israelites but a short time before had the

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Great Jehovah with them; yet they then thought that they could not conquer and possess the land: and how often do we like them depend too much upon our own strength; how often do we forget that without the spirit that was in the wheels which, the Prophet Ezekiel says, could not go without it, neither can we move on to our incorruptible inheritance without his enlivening spirit being our rear-ward. Let us take heed that we be not deceived in the judgment we form of ourselves. For the heart is deceitful above all things, and desperately wicked; who can know it? (*p*) Let us judge truly whether we have lived in all good conscience before God; (*q*) whether we have sinned ignorantly in unbelief; (*r*) or whether we are of those who rebel against the light: (*s*) who, knowing the judgment of God, that they which commit such things are worthy of

(*p*) Jer. 17. 9. (*q*) Acts, 23. 1.
(*r*) 1 Tim. 1. 13. (*s*) Job, 24. 13.

eath, not only do the same, but have leasure in them that do them. *(t)*

To the Lord our God belong mercies nd forgivenesses though we have rebelled gainst him. *(u)* And therefore we ought ather to say, Lord, what is man that hou shouldst magnify him? and that thou houldst set thine heart upon him? and hat thou shouldst visit him every morning, nd try him every moment? *(v)* For whosoever committeth sin is the servant f sin; but where the spirit of the Lord s, there is liberty: whom therefore the on shall make free, they shall be free ndeed. *(w)*

(*t*) Rom. 1. 32. (*u*) Dan. 9. 9.
(*v*) Job, 7. 17, 18.
(*w*) John, 8. 34. 2 Cor. 3. 17. John, 8. 36.

Journey XVII. v. 20.

And they departed from Rimmon-Parez, and pitche Libnah.

LIBNAH signifies Frankincense,* Here we may behold that though dest tion and sorrow assail us at night; cometh in the morning. Come then be sprinkled with the blood of the new everlasting covenant which was shed e for us, for the remission of sins, that may be washed, and made white: that

* It is a resinous substance, produced from a s growing in the east, particularly Arabia. It is whitish colour, and the best is nearly transpa (Exod. 30. 34. 1 Chron. 9. 29.) Also from the word Libnah is a species of tree, the white popla called from the whiteness of its leaves, bark and w

Here o'er the grot
Hangs the white poplar.

As a noun feminine, Libna, the white of the moon, white illuminated lunar disc. (See Sol. Song, 6. 10

prayer may be set forth before the Almighty as incense; and the lifting up of our hands as the evening sacrifice; for, Whatsoever ye shall ask in my name, says our Holy Redeemer, that will I do, that the Father may be glorified in the Son. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. (x) The Israelites, we find, were commanded to offer this holy incense every morning, and ere the lamp of God went out, it was to be offered at even, to be a perpetual incense throughout their generations. So also Christ died for us; yea rather is risen again, who is even at the right hand of God. Moses numbered the Children of Israel, that every man might pay the half shekel, a ransom for his soul unto the Lord, that there might be no plague among them.

(x) John, 14. 13. 1 John, 5. 14, 15.

The rich and the poor were to giv
same, being all equally guilty befor
Almighty, and all equally precious i
sight; for, as Solomon says, the rich
poor meet together, the Lord is the n
of them all. Therefore we must be a
deemed by the same price; that is
with corruptible things, as silver and
but with the precious blood of Christ.
vid's petition was, "purge me with h
and I shall be clean, wash me and I
be whiter than snow."

O may it be our's, that we may con
thine altar, O Lord; *(y)* that we
depart from evil, and do good; and
in thy house for evermore. *(z)* W
this that cometh out of the wildernes
pillars of smoke, perfumed with myrr
frankincense? Was it not he who
anointed to preach good tidings unt
meek; to bind up the broken-hearte

(y) Ps. 26. 6. *(z)* Ps. 37. 27.

proclaim liberty to the captives, and the opening of the prison to them that are bound; to comfort all that mourn? Yes, it was he who was the branch out of the root of Jesse, upon whom the spirit of the Almighty rested: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord; who is quick of understanding, and who does not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness doth he judge the poor, and reprove with equity the meek of the earth. Come then and let us wash in this pure fountain, which is open for sin and uncleanness, till we are without spot, or wrinkle; for if we are in Christ, we are new creatures: old things are passed away: behold all things are become new.

Journey XVIII. v. 21.

And they removed from Libnah, and pitched in Rissah.

RISSAH, from Ris, to moisten, &c. How consoling to the Christian traveller, while pursuing his course through this wilderness, to have the dew of Hermon descending into his soul, invigorating and moistening it, that when the sun arises, it may be as a morning without clouds; that it may grow as the lily, and cast forth its roots as Lebanon. These divine emanations, proceeding from the pure fountain of light and life, through earnest intercessions, should be a farther confirmation to us, to proceed on our way rejoicing in Him, through whom we have access by one spirit unto the Father. It was the dew upon the fleece, and on the ground, which were tokens to Gideon, that

the Israelites were to be saved by his arm. Surely then the same Almighty power can refresh our souls with his heavenly dew, and save us with the saving strength of his Anointed, from all the attacks of the enemy, that every evil affection and desire may be slain in the heart; that nothing may hinder our progress to that land of peace, where the righteous shine forth as the sun, in the kingdom of their Father. (*a*) For they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever. (*b*)

(*a*) Matt. 13. 43. (*b*) Dan. 12. 3.

Journey XIX. v. 22.

And they journied from Rissa, and pitched in Kehelatha.

KEHELATHA, from Kehel, an assembly, a congregation, to gather together. We read that the sabbath was given for a sign between the Almighty and the Children of Israel, that they might know it was he alone who could sanctify them. (*c*) For every one that keepeth the sabbath from polluting it, and taketh hold of his covenant; he will bring to his holy mountain, and make them joyful in the house of prayer. The Lord God who gathereth the outcasts of Israel, saith, yet will I gather others to him, beside those that are gathered to him: for mine house shall be called an house of prayer for all people: (*d*) even the son of the stranger, and he who saith, behold I am a dry tree. He also will give them a place

(*c*) Ezek. 20. 12. (*d*) Isai. 56. 6, 7, 8.

within his walls, and a name better than of sons or daughters, an everlasting name that shall not be cut off. *(e)* And the prophet says, farther, if thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it. *(f)* This commandment was one of the ten written with the finger of God, and graven upon his tablets; it was delivered on the Mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and designated by the spirit of Christ to be written, not according to the covenant

(e) Isai. 56. 3, 4, 5. *(f)* Isai. 58. 13, 14.

which was made with our fathers in tables of stone, but in the fleshly table of our heart. (*g*) We read that the Great Jehovah created the heavens and the earth in six days, and rested on the seventh, and rejoiced in his works. Therefore may we expect new light and life in our souls, and also rest for the body, if we observe to keep that day holy, concerning which we have so many injunctions so to do. Let us come boldly to that throne of grace, that we may obtain mercy, and find grace to help in time of need; that we hunger and thirst after righteousness, and enjoy sweet communion with our Maker; that our souls may grow in that grace which will keep us in our daily walk, not living as Christians for a day, as we know not when we may be called to give an account for the deeds done in the body.

Now, as there remaineth a rest for the people of God, let us labour to enter into

(*g*) 2 Cor. 3. 3.

it; for if we draw back, we shall find that the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. (*h*) And "as every one of us shall give account of himself to God," let us then seek the Lord while he may be found, and call upon him while he is near; for he that asketh receiveth, and he that seeketh findeth. Oh! that we may present our bodies a living sacrifice, holy, acceptable to God, which is our reasonable service. Having boldness to enter into the holiest by the blood of Jesus, by a new and living way. And let us hear what the apostle adds, not forsaking the assembling of ourselves together, as the manner of some is; (*i*) for God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about

(*h*) Heb. 4. 12. (*i*) Heb. 10. 25.

him; (*j*) unto his habitation shall ye seek, and thither shall ye come, ye and your households. (*k*) For from the rising of the sun to the going down of the same, my name saith the Almighty shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering. (*l*) God is a spirit, and they that worship him must worship him in spirit and in truth.

How amiable are thy tabernacles, O Lord of Hosts! For a day in thy courts is better than a thousand. (*m*) Where two or three are gathered together (says our Holy Redeemer) in my name, there am I in the midst of them. (*n*) And he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. (*o*)

(*j*) Ps. 89. 7. (*k*) Deut. 12. 5, 7. (*l*) Mal. 1. 11.
(*m*) Ps. 84. 1, 10. (*n*) Matt. 18. 20.
(*o*) John, 14. 21.

Journey XX. v. 23.

And they went from Kehelathah, and pitched in Mount Shapher.

SHAPHAR signifies Goodly, Elegant, beautiful. If in Kehelathah when assembled to worship that spirit who alone heareth the cry of the humble and penitent heart, we partake of the fruitions of that divine love whose face shines as the sun and his raiment is white as the light: *(p)* Who looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners? Thou art indeed my Love, my Redeemer, beautiful as Tirzah, comely as Jerusalem. Let us then descend as into the valley of our hearts to see whether the vine flourishes, and the pomegranates. *(q)* Those that be planted in the house of the Lord, shall flourish in the courts of our God, (says the sweet

(p) Matt. 17. 2. (q) Sol. Song, 6. 10, 11.

Psalmist); for they shall still bring forth fruit in old age; they shall be fat and flourishing: to shew that the Lord is upright. There is no unrighteousness in him. (*r*) O that we might be of the number of those who may be called trees of righteousness, the planting of the Lord, that he may be glorified. For thus saith the Almighty, by the prophet Ezekiel, I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent; in the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell: that we may know that it is the Lord alone who can bring down the high and lofty one in his own imagination, and exalt him of low degree. (*s*)

(*r*) Ps. 92. 13, 14, 15. (*s*) Ezek. 17. 22, 23.

Let us then cast down all these vain imaginations and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ; (*t*) for the thought of foolishness is sin: (*u*) that we may come and lodge under its branches, and partake of the sweet fragrance of the gospel of peace in our hearts, and that the tabernacle of the Most High may be a covert from the storm and rain, and for a shadow in the day time from the heat, and a place of refuge.

We read (in the 24th chapter of Exodus) that Moses sprinkled half the blood upon the people, and half upon the altar, so we are to fear, love, and serve the Almighty, who will support and save us: and when Moses took the blood and sprinkled it on the people, he said, behold the blood of the covenant which the Lord hath made with

(*t*) 2 Cor. 10. 5. (*u*) Prov. 24. 9.

you, concerning all these words. Thus we see the blood of him, who is the new and everlasting covenant; who committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes we are healed. (*v*)

Here also we find that Moses, Aaron, Nadab, and Abihu, with the seventy Elders, saw the God of Israel; by some visible marks of his presence, as of cloud, or of human or angelic figure; and there was under his feet, as it were a paved work, of a sapphire stone, and as it were the body of heaven in his clearness. (*w*) These glorious sights were not confined to these favourites of heaven; for we read that the prophet Isaiah saw in his vision the Lord sitting upon a throne, high and lifted up, and his train filled the temple, &c. (*x*) John

(*v*) 1 Pet. 2. 23, 24. (*w*) Exod. 24. 10. (*x*) Isai. 6. 1.

the Divine saw the throne also when in exile in the isle of Patmos, for the word of God, and for the testimony of Jesus Christ, &c. (y) And to the prophet Ezekiel marvellous things were revealed: the glory while in captivity. Others have been favoured with the visions.

And why is it that we are so often prevented enjoying this foretaste of the new Jerusalem? Why do we not behold as in a glass the glory of the Lord? Is it not because we have not wholly left Egypt? Is it not because we have still a desire, like the rich young man, to retain our earthly blessings, setting our hearts too much upon them, and which we must give up, if we wish for a more desirable inheritance above. For as our Holy Redeemer said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven. So must we be

(y) Rev. 1. 9.

truly converted to God, and have Christ dwelling in our hearts by faith, before we can keep the commandments, which the young man said he had observed; for without being assisted, and influenced by that grace, we can neither in letter, nor spirit, do any thing as we ought to do. O that we may be inclined to keep these laws, and that they may be written and engraven upon our hearts: that having been followers in the regeneration, we may at last sit down upon the throne of his glory with those who have washed their robes, and made them white in the blood of the Lamb.

Journey XXI. v. 24.

ıd they removed from Mount Shaphar, and encamped in Haradah.

HARADAH, from Charad, to hurry,) tremble, or shake as through fear. Is : any wonder that the Israelites should remble when they heard the thunders, and aw the lightnings, and the thick cloud, nd heard the voice of the trumpet exceed- ng loud? (See Exod. 19 and 20.) Moses imself did exceedingly fear and quake, o terrible was the sight. (*y*) It was the ke trembling that took hold of Isaac, hen his son Esau came too late and told m he was his first born. (*z*) It was ıe like trembling which seized the host the Philistines, when Jonathan and his mour-bearer ascended the rock and smote ıem. (*a*)

Ought we not to humble ourselves with oly fear, and obey the voice of Him whose

(*y*) Heb. 12. 21. (*z*) Gen. 27. 33.
(*a*) 1 Sam. 14. 12.

manifold blessings and favors are so richly bestowed as when in Mount Shaphar; that the influence of his divine presence may keep our minds in peace? so as to produce spiritual gifts, and holy dispositions; that sin, and the grand enemy of souls and the world, may not be able to make us flee, as the wicked, when none pursueth; (*b*) but to be, as Solomon says of the righteous, "bold as a lion." For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him? Will he delight himself in the Almighty? Will he always call upon God? Behold the joy of the hypocrite is but for a moment. (*c*)

Why are we then thus vain? for who hath hardened himself against God, and hath prospered? (*d*) Let us seriously examine ourselves, and see what is the cause of this faintness of heart, and such internal

(*b*) Prov. 28. 1. (*c*) Job, 27. 8, 9, 10. Job, 20. 5.
(*d*) Job, 9. 4.

tremblings which may arise from as great a variety of causes as our minds are dissimilar, and for which we can scarcely account till the cause be discovered. This terror may be for our humiliation, that we may be more willing to offer the sacrifice which our heavenly Father in his unerring wisdom doth or may require at our hands, and to make us submit more cheerfully to his yoke. The Apostle Paul was not unacquainted with the character of the divine justice and purity; for he says, "knowing the terror of the Lord, we persuade men." (*e*) May we then, from whatever cause it may arise, work out our salvation with fear and trembling. For it is God which worketh in us to will and to do of his good pleasure; (*f*) and it is he that will bring every work into judgment, with every secret thing, whether it be good or whether it be evil. (*g*)

(*e*) 2 Cor. 5. 11. (*f*) Phil. 2. 12, 13.
(*g*) Eccles. 12. 14.

Journey XXII. v. 25.

And they removed from Haradah, and pitched in Makheloth.

MAKHELOTH, from Kehel, or as a noun, Keheleth, a gatherer together, an assembler. See Numbers, chap. 16. where we find Korah, Dathan, Abiram and On, gathering together a great assembly against Moses and Aaron, and saying, Ye take too much upon you, ye sons of Levi; designing by this method to humble them; but at the same time, to exalt themselves. But hear what Moses says to them, "the Lord will shew who are his, and who is holy:" and so we find that he who sent Moses and Aaron, shewed these rebellious sons who were holy and who were to stand before the congregation, to minister before them; and as a proof of the Almighty's displeasure against them, the earth opened her mouth and swallowed them up; and a fire came out from the Lord, and consumed the two hundred and fifty that offered incense.

A dreadful plague also destroyed fourteen thousand seven hundred of the people who had joined in the revolt. What an awful warning should this be to us to beware of resisting our spiritual guide or teacher; for if Aaron, the high priest, could with his censer and incense assuage the wrath that was gone out from the Lord, and make an atonement for the people, how much more effectual may we not expect the great atonement to be, which was made by our Holy Redeemer, of whom Aaron was only the type! For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. (*g*) For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. (*h*) How often do we refuse to submit to the laws of our Great High Priest,

(*g*) Rom. 5. 10. (*h*) 1 Tim. 2. 5, 6.

and do not obey his still small voice; but when his awful power and vengeance are witnessed, and we have obtained deliverance, have we not again returned to our former iniquities, and provoked him still more by our disobedience and folly?

Let us search and try our ways, and turn again unto the Lord. Let us think on our ways; so shall we turn our feet unto his testimonies. (*i*) For if we would judge ourselves, we should not be judged. (*j*) Is it not of the Lord's mercies we are not consumed? Let us then come out from among the wicked and disobedient, and be separate and touch not the unclean thing, that the miseries of sin, and the stings of conscience may not expose us to everlasting woe: but let us love, serve and obey our heavenly Father, that we may be his sons and daughters, and enjoy everlasting righteousness while here, and peace hereafter.

(*i*) Lam. 3. 40. Ps. 119. 59. (*j*) 1 Cor. 11. 31.

Journey XXXIII. v. 26.

And they removed from Makheloth, and encamped at Tahath.

TAHATH, from Nachath, to descend, or with mem prefixed to Tachath, Underneath, below, contrition, &c. The awful judgments poured out upon the turbulent assemblers in Makheloth, would doubtless fill the mind with contrition; and if we desire not to resist the good spirit in our heart, we must descend into this valley of humility, and take up our daily cross. As the spirit of the world lusteth to envy, and the friendship of the world is enmity against God, so the holy spirit resists the proud, but giveth grace to the humble: and if we draw nigh to him, he also will draw nigh to us. Humbling ourselves in his sight, and not speaking evil one of another: for he that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and

judgeth the law: for there is one lawgiver, who is able to save and to destroy. *(l)* The face of the Lord is against them that do evil. The way of the wicked is as darkness, and they know not at what they stumble: but the path of the just is as the shining light, that shineth more and more unto the perfect day. *(m)* By humility, and the fear of the Lord, are riches, honour, and life. *(n)* What is it that the Almighty requires of us? Is it not to do justly, and to love mercy, and walk humbly with our Maker. (*o*) He is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit! *(p)* Have we not an example unequalled in our Holy Redeemer of divine and human perfections, who took upon him the form of a servant, to instruct us to be meek and lowly, that we might have a humble sense of our unwor-

(*l*) James, 4. 12. (*m*) Prov. 4. 19, 18.
(*n*) Prov. 22. 4. (*o*) Mich. 6. 8. (*p*) Ps. 34. 18.

thiness, sinfulness, and the misery of our nature; and become as little children? It was he who regarded the low estate of his hand-maiden; (*q*) and will also look upon us, if we are not wise in our own eyes, and prudent in our own sight; for every one that is proud and lifted up will be brought low in the day of the Lord of Hosts. (*r*) Most men will proclaim every one his own goodness: but they that commend themselves, measuring themselves by their own standard, and comparing themselves, among themselves, are not wise: for not he that commendeth himself is approved, but whom the Lord commendeth. (*s*) Let us then move forward from *Tahath;* continuing our route in the valley of humility to Tarah, there to enjoy his invigorating presence, which is better than life itself.

(*q*) Luke 1. 48. (*r*) Isai. 5. 21. Isai. 2. 12.
(*s*) Prov. 20. 6. 2 Cor. 10. 12, 18.

Journey XXIV. v. 27.

And they departed from Tahath, and pitched in Tarah.

TARAH, from Ruach, to breathe, breathing, refreshment, as the morning breeze, respite. How delightful are these seasons of divine breathing after the drought of summer! When the day dawns, and the shadows flee away, we can get to the mountain of myrrh, and to the hill of frankincense, there to partake of that peace which our Holy Redeemer said would come unto his disciples, when the times of refreshing should come from the presence of the Lord; which in this life often refresh the soul after afflictions and sorrow. But how much greater will it be if we truly fear and serve him when delivered from this body of clay to breathe an eternal spring, and see him whom our soul loveth! He whose branch is beautiful and glorious, and of whom Aaron's rod typified, as it budded and brought forth buds, and blos-

somed and yielded almonds; which miracle must unquestionably have proved to the Children of Israel that Aaron was chosen for their priest. And can we not see our Holy Redeemer represented in this priesthood, who is the beginning, middle, and end, wherein every good work must be found; the buds, all our good desires, the blossoms, all our holy resolutions and promising professions; and the ripe fruits of faith, love, and obedience. Do not all these spring from the priesthood of the Lord Jesus, whose fruit shall be excellent and comely for them that are escaped of Israel? For there will I make the horn of David to bud: I have ordained a lamp for mine anointed: his enemies will I clothe with shame; but upon himself shall his crown flourish. (*t*) The Lord will send the rod of his strength out of Zion, to the conversion, sanctification, and comfort of the children of men, that we may be willing

(*t*) Ps. 132.

in the day of his power. Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. And yet, notwithstanding all this power, he says, I can of my own self do nothing: as I hear, I judge; and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. (*u*) How can we, who are such poor finite creatures, do any thing as we ought, without the assistance of the Holy Spirit?

He, the vine, who led Israel out of Egypt, shall cause them that are come out of Jacob to take root: and Israel to blossom and bud, and fill the whole earth with fruit. Awake then, O north wind; and come thou south; blow upon my garden, that the spices thereof may flow out. (*v*) And that our souls may thus become fruitful, let us

(u) John, 5. 30. (v) Sol. Song, 4. 16.

look for the manifold operations of the Holy Spirit to convince, to comfort, to stir up and quicken our hearts; that our souls may flourish in every grace, and be adorned with love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against which there is no law. (*w*) As our chastening, when in Makheloth, seemed to be grievous, yet when we entered Tahath, that is, contrition, and after proceeding to Tarah, it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby.

Thou art the source and centre of all minds,
Their only point of rest, Eternal Word!
From thee departing they are lost, and rove
At random without honour, hope, or peace.
From thee is all, that soothes the life of man,
His high endeavour, and his glad success,
His strength to suffer, and his will to serve.
But, O thou bounteous Giver of all Good!
Thou art of all thy gifts thyself the crown!
Give what thou canst, without thee we are poor,
And with thee rich, take what thou wilt away.
Cowper.

(*w*) Gal. 5. 22.

Journey XXV. v. 28.

And they removed from Terah, and pitched in Mithcah.

MITHCAH, from Mathak, to be sweet, agreeable to the taste, sweetness as of honey or figs. David, when speaking of the laws of the Lord, and his grace in our heart, says, more to be desired are they than gold, yea than much fine gold: sweeter also than honey and the honeycomb. (*x*) How consoling and refreshing is this communion with our heavenly Father! His voice is most sweet, and under his shadow may we sit with great delight, and his fruit will be sweet to our taste. For, behold! the voice of our Beloved cometh leaping upon the mountains, skipping upon the hills. If we are truly hungering and thirsting after this pure fountain, then will every bitter thing

(*x*) Ps. 19. 10.

be made sweet. We shall go forth by the footsteps of his flock, and feed beside the shepherd's tents, where he maketh them to rest at noon.

O that we might be enabled to say, with the sweet Psalmist of Israel, O how I love thy law! it is my meditation all the day. How sweet are thy words unto my taste! yea sweeter than honey to my mouth! (*y*) And that we may also meditate upon the mighty power of the Great Jehovah. It is he who looketh upon the earth, and it trembleth: who toucheth the hills also, and they smoke. To whom alone all praise belongs. As our understandings become more fully opened by this divine communion, our meditation of him will be more sweet and we shall be able to rejoice in the Rock of our Salvation. He who is the Rock of Ages, the Resurrection and the Life; who appeared to his disciples and

(*y*) Ps. 119. 97, 103.

discoursed with them as they walked to the village of Emmaus, and of whom they said one to another, did not our hearts burn within us while he opened to us the scriptures? O that we could all say, who read these lines as they did, the Lord is risen indeed, and that he hath appeared to us, and that his love is shed abroad in our hearts by the Holy Ghost. For the angel of the Lord encampeth round about them that fear him, and delivereth them. (*z*) O come, taste, and see that he is good; and as new-born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. (*a*) We have a strong city; salvation will God appoint for walls and bulwarks. (*b*)

Ye heav'ns! from high the dewy nectar pour,
And in soft silence shed the kindly show'r!
The sick and weak the healing plant shall aid,
From storms a shelter, and from heat a shade.

(*z*) Ps. 34. 7,8. (*a*) 1 Pet. 2. 2, 3. (*b*) Isai. 26. 1

The dumb shall sing, the lame his crutch forego,
And leap exulting like the bounding roe.
No sigh, no murmur, the wide world shall hear;
From ev'ry face he wipes off ev'ry tear.
As the good shepherd tends his fleecy care,
Seeks freshest pasture, and the purest air,
Explores the lost, the wand'ring sheep directs,
By day o'ersees them, and by night protects;
The tender lambs he raises in his arms,
Feeds from his hand, and in his bosom warms;
Thus shall mankind his guardian care engage,
The promised father of the future age.
The seas shall waste, the skies in smoke decay,
Rocks fall to dust, and mountains melt away;
But fix'd his word, his saving pow'r remains;
Thy realm for ever lasts, thy own Messiah reigns!

Pope.

Journey XXVI. v. 29.

And they went from Mithcah, and pitched in Hashmonah.

HASHMONAH, from Manah, to distribute by number, compute, reckon, &c. As a thousand years in the sight of the Almighty are but as yesterday, when it is past, and as a watch in the night, ought we not then to number our days, that we may apply our hearts unto wisdom? We who so often, from our rashness and folly, are reduced to straits and perplexities, when we have deviated from the valley of humiliation, and looked too much outwardly, and been tempted, as David, by the great deceiver, to number Israel, (*c*) and from the same spirit are we too apt to compute the outward things of time and sense, which are as the shadows that flee away, and which perish with the using, instead

(*o*) 1 Chro. 21. 14.

of numbering our days and applying our hearts unto wisdom. But the Almighty, who is full of compassion, and who forgiveth iniquity, though we turn our back, and so often tempt and limit the Holy One of Israel, yet he remembereth that we are but dust; he is our refuge and strength; a very present help in trouble. Though the waves of the sea roar, and be troubled, and the mountains shake with the swelling thereof; the Lord sitteth above the waterflood, and reigneth a king for ever. There is a river, the streams whereof make glad the city of God, the holy place of the tabernacle of the most high. God is in the midst of her; she shall not be moved: God shall help her, and that right early. *(d)* It is through our Redeemer alone we will make mention of thy name, and through whom we are redeemed from the bondage of sin and satan, and by whose resurrection we shall

(d) Ps. 46. 1, 3, 4, 5.

all be made alive. And as Moses was commanded to speak to the Israelites, to number seven sabbaths of seven years, that is, seven times seven years, which was the space of forty and nine years. Then the trumpet of the Jubilee was to sound in the day of atonement throughout all the land; and the fiftieth year was to be hallowed, and liberty to be proclaimed to all the inhabitants; every man was to return into his possession, and every man unto his family. They were neither to sow; nor to reap that which grew of itself, nor gather grapes of the vine undressed; for the Jubilee was to be holy unto them. They were to eat the increase out of the field. The sabbath of the land was to be meat for them.

O how humane, and divinely significant was this institution! Does not this Jubilee represent that time of release when our Redeemer would come to proclaim the acceptable year of the Lord, to comfort all

that mourn? And as it was so called from the blast of the trumpet, with which it was proclaimed, and was, says Parkhurst, "a most lively and animating prefiguration of that grand consummation of time which was to be introduced in like manner by the trump of God, when the children and heirs of God should be delivered from all their forfeitures, and restored to the inheritance allotted to them by their Father, and thenceforth rest from their labours, and be supported in life and happiness by what the field of God should supply."

Let us then wait for the promise of the Father, and not be anxious to know the times or the seasons which he alone hath put in his own power: it is not for us to know them, but he who is the numberer of secrets, of whom the prophet Daniel in his vision saw. (See chap. 8. v. 13.)

Journey XXVII. v. 30.

And they departed from Hashmonah, and encamped at Moseroth.

MOSEROTH, from Yatsar, bonds, correction, discipline, instruction. In this station, we may be reminded of the method which our Heavenly Father makes use of to correct our foibles and weaknesses, and to let us see the necessity of being taught of him alone. For without his holy guidance, we are apt to come to hasty conclusions in our minds by fixing times, and limiting Jehovah's deeds to the church. May we now be wise and be instructed; and may all who sit as judges in the earth, take heed that they be not of the number who rebel against him; but that they be of those who are accounted truly wise, whose ear heareth the reproof of life. For if we refuse to hear instruction, we despise our own soul; but if

we are willing to hear reproof, we get understanding. As an ornament of fine gold, so is a wise reprover upon an obedient ear. (*e*) The fear of the Lord is the instruction of wisdom; and before honour is humility.

If we have had fathers in the flesh who corrected us, and we gave them reverence, shall we not much rather be in subjection unto the Father of Spirits and live? (*f*) For they verily, for a few days, chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Whom the Lord loveth he correcteth, even as a father the son in whom he delighteth. (*g*) Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: for he maketh sore, and bindeth up; he woundeth, and his hands make whole. (*h*)

(*e*) Prov. 25. 12.
(*f*) Heb. 12. 9. (*g*) Prov. 3. 12. (*h*) Job 5. 17, 18.

Journey XXVIII. v. 31.

And they encamped from Moseroth, and pitched in Bene-Jaakan.

BENE-JAAKAN, to confine, contract, compress, or squeeze; or *Bene*, the Sons of Jaakan, or affliction. We find that the Horites, who before time dwelt in Seir, and from whom the children of Jaakan descended, were destroyed, and succeeded by the children of Esau; (*i*) as Israel did also unto the land of their possession, which the Lord gave unto them; which was inhabited by the children of Esau their brethren the Canaanites. (*j*) Moses, in his blessing, says, Happy art thou, O Israel; who is like unto thee, O people, saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be subdued unto thee, and thou shalt tread

(*i*) Gen. 36. 20, 27. 1 Chro. 1. 38, 42.
(*j*) Deut. 2. 12.

upon their high places. (*k*) I have seen, says David, the wicked in great power, and spreading himself like a green bay tree. Yet he passed away; and, lo, he was not; yea I sought him, but he could not be found. (*l*)

What a necessity for all to be humble; for, like the children of Jaakan, we are all sprung from Adam. And, as the Almighty has made of one blood all the nations of the earth, is it not a duty incumbent upon us to love as brethren and our neighbour as ourselves? How quickly do we see our fellow creatures go down to death and eternity, as a shadow that declineth never to return. Remarkably trodden are the paths of death though still unknown. What multitudes have gone before us, so also will there be to follow us; and how great and awful will be that assembly in which all the dead, small and great, shall stand

(*k*) Deut. 33. 29. (*l*) Ps. 37. 35, 36.

before God, even before him who is now
Great Intercessor for poor sinners, wl
robes have been washed in his blood.

The Children of Israel, we find, v
now pitched amongst those sons of Jaal
or pressure, which may remind us that
chastisement of the Almighty is, accor
to the prophet Amos, " as a cart tha
pressed when full of sheaves." (*m*) Le
not oppose the leadings of the spirit in
hearts, but press and seek after with a l
boldness, resolution, and fervency, the
vation and happiness which are before
that we may go on from station to sta
as the Israelites, and cheerfully receive
struction, correction, and divine chas
ment, which will at last bring us forth
fined as silver, and tried as gold. T
when we call on the name of the Lord
will hear us, and we shall be his pec
and be enabled to say, " the Lord is
God." (*n*)

(*m*) Amos, 2. 13. (*n*) Zech. 13. 9.

Journey XXX. v. 32.

And they removed from Bene-Jaakan, and encamped at Hor-Hagidgad.

HOR-HAGIDGAD, from Chor, a hole or pit of Gidgad, or a hole properly through which the white light appears, or as a hole or narrow passage: (See 1 Sam. 14. 11., 2 Kings, 12. 9., and Ezek. 8. 7.) Here we may be admonished of a state of closer self-denial, and constant submission of our own wills to the Divine; that we may by the circumcision of Christ, made without hands in putting off the body of the sins of the flesh, (*o*) walk in that narrow way, and enter in at that strait gate which leadeth into life; (*p*) which gate John the Divine says shall not be shut at all by day; for there shall be no night there: and there

(*o*) Col. 2. 11. (*p*) Matt. 7. 13.

shall in no wise enter into it any thing that defileth, neither worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life. (*q*) Behold there is a place by me, saith the Almighty to Moses, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock; and I will cover thee while I pass by. O my Saviour and my Redeemer, who art as the lily among thorns, who art in the clefts of the rock, and who abideth under the shadow of the Almighty. Let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely. (*r*) Now we see through a glass darkly; but then face to face; now we know in part; but then shall I know even as I am known. (*s*) God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light

(*q*) Rev. 21. 25, 27.
(*r*) Sol. Song, 2. 14. (*s*) 1 Cor. 13. 12.

of the knowledge of the glory of God, in the face of Jesus Christ. (*t*)

Come then to this Shepherd of Israel, ye who desire to have fellowship with him, and to be partakers of his divine presence. It is he who will cover thee with his feathers; and under his wings shalt thou trust: his truth will be thy shield and buckler. (*u*) And though we may be refined, but not with silver, and chosen in the furnace of affliction: yet if we ask believing, he will grant our request; and the Lord will be unto us everlasting light, and the days of our mourning shall be ended.

" Fair is that day when darkness flees,
" And vict'ry doth smile."

(*t*) 2 Cor. 4. 6. (*u*) Ps. 91. 4.

Journey XXX. v. 33.

And they went from Hor-hagidgad, and pitched in Jotbathah.

JOTBATHAH, from Tob, and Yatab, to be good, goodly, pleasant, agreeable, right. He who said, "Let there be light, and there was light," does in the strongest manner furnish us with the delightful ideas abovementioned.

> Hail, active Nature's watchful life, and health!
> Her joy, her ornament, and wealth!

It was this Divine and Holy Being who appeared to Moses in the bush, and sent him to deliver the Israelites out of the hand of the Egyptians, and to bring them into a good land that flowed with milk and honey. But how much more goodly, pleasant, and glorious are the influences of that divine and holy spirit conferred upon us in the secret of the soul, which will lead us into that land of uprightness, where we shall

partake of the corn and wine of his kingdom; where we shall hunger and thirst no more, but shall have the oil of joy for mourning; and taste of the sweet fruits of the Canaan above. Should not this animate us to persevere with earnestness in the narrow path, which he the Good Shepherd hath consecrated for us, that we may come to this Jotbah or land of rivers of water, (*v*) which will make glad the city of our God, springing up in us, that the fruit thereof may be refreshed, and yield, some thirty, some sixty, and some an hundred fold. O may we come and enjoy by persevering through the strait gate of humility, and keeping in the valley of self abasedness. It is thou,

Great God, whose sceptre sways the poles,
Support of human and angelic souls;
To mortal minds thy wond'rous grace make known,
The power of faith let sense and reason own;
Let praise triumphant dwell in every breath,
Loudly proclaim the power of living faith;

(*v*) Deut. 10. 7.

Our souls ennobled with redeeming love,
Shall, 'midst our pressing woes, thy goodness p
Shine wisdom, with thy rays divinely bright,
Fill ev'ry mind with pure unerring light;
While faith, and charity, serenely grow,
Bid smiling Eden bless this vale of woe.
Water'd with streams of life that ceaseless flow,
With thee in joy our fruitful branches grow;
That humble souls with face unveil'd may see,
The orient star, great source of endless day;
Serene, transform'd, replete with solid peace,
Reflecting on mankind the Saviour's grace.
Soon shall stern winter shun thy coming near,
And fruits of Eden crown the sliding year.

Journey XXX. v. 34.

And they removed from Jotbathah, and encamped at Ebronah.

EBRONAH, from Ranah, a shouting, crying out. While in this state of mutability, how apt is our gold to become dim! Does not this arise for want of keeping low, and sitting as at the feet of our Redeemer, waiting till he alone doth call us, and anoint us, as with the garment of praise? and from which we have too frequently to sit as the sparrow alone on the house top, or be as the heath in the desert, not knowing from whence good cometh, and are ready to cry out, as David, Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, for the help of his countenance. (*w*) Often are we overwhelmed

(*w*) Ps. 42. 5.

with a sense of our sinful nature, and the troubles, temptations, and fears arising therefrom. But what a consolation, whoever we are, or in whatever condition, a throne of mercy and he who heareth the prayer of the contrite heart is near to be applied unto; who is a strong tower into which we may run, and find safety. Jesus our protecting Rock, is near; his holy spirit will lead and guide us unto the great I AM. Our former conflicts, and wonderful protection and deliverance, ought to stimulate and encourage us to flee to this city of refuge: to him who hears our prayers, regards our vows, and will provide for us every thing good.

Let us then daily and conscientiously perform our vows unto him, who is the God of our Salvation, and who liveth for ever; who is our Rock, and there is no unrighteousness in him. Though many be the afflictions of the righteous; yet he delivereth out of them all.

Yes! there is a Being benignant above us,
To shelter in sorrow, and cherish in care:
Yes! there is a power to pity and love us,
A balm for the wounded, a beam for the tear,
Which comes o'er the bosom like day o'er the billow,
To mariners weary and wild with despair;
Which brightens the dungeon, and softens the pillow,
And smells like a rose on our wilderness here.

Journey XXXII. v. 35.

And they departed from Ebronah, and encamped at Ezion-Gaber.

EZION-GABER, signifies, from Yatsar, counsel, advice, and Gaber, a man. According to the 1 Kings, 9. 26. we find that it was in Ezion-Gaber where King Solomon made a navy of ships, from whence he sent for gold of Ophir,* which was beside Eloth, on the shore of the Red Sea, in the land of Edom. And which is now called by the Arabians, Meenahel Dsahab or the Golden

* Ophir, once thought to be an island or port in India, is now fully allowed to be Africa. Tharshish or Tarshish, it would seem, on comparing 1 Kings xxii. 48. with 2 Chron. xx. 36. is one and the same place; but in Isaiah xxiii. Tarshish is twice rendered Carthage by the seventy. If Tremellius be correct in rendering this word, *ocean*, we must understand him of the ocean surrounding Africa. The *A* is reversive or privative, the *f* of the Romans, answers in many words to the *Phi* of the Hebrews: and the *a* is, with them, the feminine desinence of most of the names of countries; that is, without cold. The etymon of the word seems therefore quite sufficient to identify Ophir with the gold coast of Africa.

Port; and in which land of Edom, David put garrisons, and they all became his servants. (x) So must we endeavour to overcome and keep under the earthly and sensual life of which this Edom, according to references in the Psalms, was figurative; that we may become servants of the strong and mighty God: who, if we hearken to his counsel, shall be wise. Who is this, says the prophet, that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? It is I, says the Messiah, that speaketh in righteousness, mighty to save. (y) He came to publish righteousness, and to redeem us from all iniquity, and ever liveth to make intercession for us, who come to the Father by him. If in our tribulation or crying out, as in Ebronah, we pass on into Ezion-Gaber the counsel of the strong one, to be taught by

(x) 2 Sam. 8. 14. (y) Isai. 63. 1.

him, and follow him fully through every dispensation, let us press after that perfection which, by the one offering, he hath perfected for ever them that are sanctified. (z) And though we may fall into divers temptations, yet count it all joy, says the Apostle, knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not; and it shall be given him. But observe what he further says, we must ask in faith, nothing wavering. (a) As every good gift and every perfect gift is from above, and cometh down from the Father of lights, (b) who is the Father of all, and above all, and through all, and in all, whose eyes are over all, to give every one according to his way; and according to the fruit of his doings; and to

(z) Heb. 10. 14. (a) James, 1. 2, 3, 4, 5, 6.
(b) James, 1. 17.

ıom we must look if we wish to be saved.
) He will pour water upon him that is
ɹsty, and floods upon the dry ground; he
ll give us eternal life, after we have done
th the things of time, if we have fought
ɔ good fight and kept the faith. If we
ve in our imaginations sailed to Ophir,
ɔ we are aware, to that city the street of
ıich is pure gold, and as it were transrent glass, which is that love of which
hn the Divine speaks, when he says, God
love; and he that dwelleth in love dwell-
ı in God, and God in him. *(d)* We
ıst for a short time, like Israel, keep tralling forward from Ezion-Gaber to Kash; that is Holiness: keeping in view
ɔ promise; that if we faint not, we shall
last gain the haven of rest, where the
emy will not be able to enter and assault
. For the Lord will be our defence; and
ɔ Holy One of Israel our King. *(e)*

Jer. 32. 19. *(d)* 1 John, 4. 16. *(e)* Ps. 89. 18.

Journey XXXIII. v. 36.

And they removed from Ezion-Gaber, and pitched in the Wilderness of Zin, which is Kadesh.

ZIN, a Thorn, sharp pointed, piercing, cold as snow, penetrative, and Kadesh, to separate or set apart, to sanctify. (Levit. c. 20. 24, 26.) We find also that Kadesh was one of the six cities of refuge. (Joshua, chap. 20. 7.)

May we, while in this desert of Zin,
Be sever'd from Sin,
And be sanctified wholly to God and the Lamb.

We find, in the history of this Journey, which was in the first month of the fortieth year after the departure of the Israelites from Egypt, the occurrence of sharp trials and temptations. It was here that Miriam, one of their leaders, died; *(f)* and here they murmured for want of water for them-

(f) Micah, 6. 4.

s and their cattle, and gathered them-
s together against Moses and Aaron;
ı murmuring and impatient spirit was
ɔrn in their flesh, the messenger of
to buffet them in their wants, to cause
ntent, and weaken their obedience,
ıo grieved the good spirit of the Al-
ty. So that this wilderness of Zin
, in a metaphorical sense, be called a
or piercing dart which wounded and
ed their minds, forgetting, as we too
do, that he who remembered them in
ıys of their youth, who went with them
wilderness, in a land that was not
could likewise bring them forth water
the flinty rock. He who at the be-
ıg only spake and it was done; who
ıanded, and it stood fast; and whom
ow find commanding Moses to take
ɔd and to speak to the rock, and it
d give forth his water, which it did,
ıe people and their cattle drank. But
s, in the bitterness of his spirit, smote

the rock twice, instead of only speaking to it; for which it appears he was excluded with his brother Aaron from entering into the promised land with the congregation; because, says the Almighty, "ye believed me not; to sanctify me in the eyes of the children of Israel." *(g)*

Zin signifies also shield, cold, so says Solomon, "As the cold of snow, in the time of harvest, so is a faithful messenger to them that send him; for he refresheth the soul of his masters." *(h)* This cooling stream would, no doubt, cool and refresh them. It was prefigurative of Christ, the smitten Rock, whose spirit strengthens us; and enables us to repel those fiery darts of the enemy, and to overcome him, by taking the shield of faith.

May we then be so adorned with this shield of faith, that we may proceed to Kadesh, *sanctification*, separate from sinners; as the Israelites strove with the Al-

(*g*) Num. 20. 8, 12. (*h*) Prov. 25. 13.

mighty, and he was sanctified in them. Doubtless, at the sight of the rock being turned into a standing water, and the flint into a fountain of waters, their murmurings and unbelief would cease, and his great and glorious name and power excite in their minds holy awe and gratitude for his goodness and bounty in miraculously supplying them in that land of drought and heat. And ought it not daily to create in us thankfulness for the numerous mercies and favours that we receive; who are so unworthy of the least of them? Let us fear only lest our iniquities should separate between us and our God, and lest our sins should hide his face from us: but let us come out, and be separate from every thing that would defile us, that we may be received. Blessed are ye, says our Holy Redeemer, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's

sake. Rejoice ye in that day, and leap for joy; for behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. (*i*) Let us come to this true state of resignation to the divine will, that our own may be entirely annihilated and subdued; that we may escape these murmurings and separations from that presence, which is a light unto our feet, and by which we shall be led as to those spiritual refreshments, and that rock which followed our fathers, and of which they drank, and that rock was Christ; (*j*) and which will be in us a well springing up into everlasting life. (*k*)

As this station may properly be called Holiness, the Great Jehovah having wrought so much in it for the sanctifying of his adorable name, may we then worship him in the beauty of holiness, and give unto him the glory due unto his name, that we may fear before him. For he cometh to

(*i*) Luke 6. 22, 23. (*j*) 1 Cor. 10. 4. (*k*) John, 4. 14.

udge the earth; he shall judge the world with righteousness, and the people with his truth. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. *(l)* Who then shall separate us from this love of our Redeemer? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword? (says the Apostle), nay, in all these things we are more than conquerors through him that loved us: *(m)* for upon Mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. (*n*)

They feel the bliss that hope and faith supply,
They pass serene th' appointed hours that bring;
The day that wafts them to the realms on high,
The day that centres in eternal spring.

(*l*) Matt. 25. 32, 33. (*m*) Rom. 8. 35, 37.
(*n*) Obad. 17.

Journey XXXIV. v. 37.

And they removed from Kadesh, and pitched in Mount Hor, in the edge of the land of Edom.

WE read in the 20th chap. of Numbers, v. 23, that the Lord spake unto Moses and Aaron in this Mount, saying, Aaron shall be gathered unto his people; take Aaron and Eleazar his son, and bring them up unto Mount Hor; and strip Aaron of his garments, and put them upon Eleazar his son. But can we bid adieu or take a final leave of Aaron, this saint of the Most High, without beholding in him, as in a figure, Jesus the Great High Priest of our profession? How seasonable and divinely solemn was his call to his work? With what a great measure of the unction of the Holy One, and purity of nature was he prepared for it. By his miracles; as we read of the influence of the gospel rod of his strength in subduing his oppo-

sers, &c. And as this Eleazar was a type of Christ, as his name signifies, the help of God, or of the Strong God, and of whom the prophet speaks, when he says, "And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; so he shall open and none shall shut; and he shall shut and none shall open. And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. And all the glory thereof shall they hang upon him. (o) Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually. (p) For the law having a shadow of good things to come, and not the very image of the things, can

(o) Isai. 22. 21, 22, 23, 24. (p) Jer. 33. 18.

never with those sacrifices make the comers thereunto perfect. (*q*) For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. (*r*) Through whom we are brought out of this spirit of slavery, justified and sanctified and led up through this wilderness world, through all our doubts and fears, into that Canaan above, which neither Moses the representative of the law, nor Aaron the representative of the priesthood and its sacrificial rites, could do; but Joshua, the lively type of our Saviour and Redeemer, was to bring the Israelites into the possession of the promised land; and it is Christ alone that can bring those who believe in his name into that rest which remains for them who are made free from sin and become servants of the Most High, whose fruit is unto holiness, and the end, everlasting life. (*s*)

(*q*) Heb. 10. 1. (*r*) Heb. 7. 19. (*s*) Rom. 6. 22.

According to the command that Moses ceived, so we find that he stripped Aaron his garments, and put them upon Eleazar s son; and Aaron died in the top of the ount on the first day of the fifth month, ing one hundred and twenty-three years d. This death of Aaron's signified the ssing away of the Levitical priesthood, d the investment of Eleazar, the arising another priest, who is made not after the w of a carnal commandment, but after the wer of an endless life, because he con- ueth for ever, and hath an unchangeable iesthood. (*t*) It is by his arising, quick- ing, and adorning the immortal seed in r hearts, that Christ is formed in us the pe of glory, working in us humility, meek- ss, patience, and charity out of a pure art, which is the bond of perfectness. om hence proceeds those divine emana- ns of light and love, leading us to that

(*t*) Heb. 7. 16, 2 4.

pure fountain of justice and mercy, from whence we receive constant support, and are assisted in the time of need. For he is able to save to the uttermost all that come unto God by him. But he that thinketh he standeth must take heed lest he fall. Here we find continued courage and dependance upon the Great I AM necessary. No sooner is Eleazar arisen to the priesthood, than king Arad the Canaanite came out against Israel and took some of them prisoners. We find that this Arad was one of the kings that Joshua smote afterwards, whose name signifies a wild ass. (*u*) Job, we read, compares the spirit that worketh in the children of disobedience to the wild asses of the desert. (*v*) It is this enemy of souls which rules over all that are self-willed and remain in their wild unbroken nature, and is the king of all the children of pride. No sooner did Herod hear of the birth of

(*u*) Josh. 12. 14. (*v*) Job, 24. 5.

ur Saviour, than he was ready to destroy im.

This evil spirit is continually going bout, to seek whom he may destroy or assault with temptations and affliction, to aise unbelief and sometimes almost produce despondency of mind; so that the ure spring of consolation and living virtue hich has been newly raised in our hearts as almost ceased to flow. Let us then ry unto the Almighty as Israel did, and ay our vows unto him who ought to be eared, that we may by our resolutions and arnest supplications be able to withstand n the evil day, and having done all to tand. *(w)*

(*w*) Eph. 6. 13.

Journey XXXV. v. 41.

And they departed from Mount Hor, and pitched in Zalmonah.

ZALMONAH, from Tzelem, an Ima an external form.

I see all we who live are nothing else
But empty phantasms or shadows vain.

As a dream when one awaketh; so, O L when thou awakest, thou shalt despise t image. (*x*) Here we find the Israelites to compass the land of Edom: and the of the people was much discouraged bec of the way. And they spoke against G and against Moses, for want of bread water. And the Lord sent fiery serp among them; and they bit them; so many died.*

* These serpents were probably of the præs dipsas species, the bite of which, especially the fe occasions a violent inflammation of the whole bod a fiery appearance of the countenance, and the occasioned thereby must be great. Herodotus was

(*x*) Ps. 73. 20.

May we not think it equally as probable that the same Almighty Being, who commanded Moses to make a fiery serpent, and set it upon a pole for the people that were bitten to look upon and live; should also, for their chastisement and rebellion, send these serpents among them to destroy them; after the manifold proofs they had had of his mercies, and of so long continuance; despising the pleasant land, and believing not his word. *(y)*

Ought not this to be an awful warning to us not to tempt Christ, as some of them also tempted; (*z*) for as they had to compass the land of Edom, so must we through much tribulation enter into the kingdom of God. (*a*) Though in the world we may

serpents preserved in the Egyptian temples, which had wings resembling those of the bat.

When, lo! unseen the secret venom spreads,
And every nobler part at once invades;
Swift flames consume the marrow and the brain,
And the scorch'd entrails rage with burning pain;
Upon the heart the thirsty poisons prey,
And drain the sacred juice of life away.

(*y*) Ps. 106. 24. (*z*) 1 Cor. 10. 9. (*a*) Acts, 14. 22.

have tribulation, yet in me, says our Holy Redeemer, ye might have peace. Be of good cheer; I have overcome the world. *(b)* We find that the Israelites came to Moses and acknowledged that they had sinned not only against the Lord, but against him; therefore Moses interceded for them. So also, if we return and enquire early after our God, he will be found of us, and grant our requests. Look unto me, saith he, and be ye saved, all the ends of the earth: for I am God, and there is none else. *(c)* The wrath of the Almighty endured not for ever towards the Children of Israel; but they were troubled for a small season, that they might be admonished, having a sign of salvation, to put them in remembrance of the commandment of his law. For he that turned himself toward it was not saved by the thing that he saw, but by thee; who art the Saviour of all. *(d)*

(*b*) John, 16. 33. (*c*) Isai. 45, 22.
(*d*) Wisdom of Sol. 16. 6, 7.

As the Israelites repented when they beheld the brazen serpent, and were healed; so we as sinners must look to our Saviour for salvation; we must humble ourselves under the mighty power of the Great Jehovah, and turn from sin. I will, saith the Almighty, by the Prophet Zechariah, pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son. (*e*) And as the brazen serpent was referred to by our Lord, when he says, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him, should not perish but have eternal life. (*f*) As this remedy was provided for the healing of the Israelites, so have we salvation provided for us through faith in the blood of his Son. And as they, by

(*e*) Zech. 12. 10. (*f*) John, 3. 14, 15.

looking upon it, were healed, and di
so if we believe in our Lord Jesus (
we shall not perish but have eterna
But we cannot suppose that it co
any virtue in this image that could he
Children of Israel, brass* being pern
to persons bitten by serpents. The
can we for a moment doubt that it wa
thing less than the invisible power
Great Jehovah that healed the people
it is not the cross of Christ, or his
crucified, but the pardon he has purc
for us by his blood, revealed unto us
powerful operations of his holy spirit
can save us. We must believe that
the Christ, and with full expectation
healing power, or we cannot be s
And if we walk in the light, as he is
light, we have fellowship one with an
and the blood of Jesus Christ cleanse

* Being in all its preparations, says Par
accounted poisonous. See under the Hebre
Nachash.

from all sin. (*g*) If the consolations of this divine and holy spirit be withheld from us apparently for a time, in order to wean us from all outward things, that we may live by that faith and deep resignation, knowing that our Helper only retires for a short time to try us, but not to forsake us. He alone being in us the hope of glory, and the only rock of our salvation; to whom we must resign ourselves fully till he shall appear: who will, as the Good Shepherd, protect us from the fiery darts of the enemy in this howling wilderness, and come to witness that beautiful prophecy of the Messiah, fulfilled in our souls, a man shall be an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. (*h*)

Be this thy brazen bulwark of defence,
Still to preserve thy conscious innocence,
And ne'er turn pale with guilt.

(*g*) 1 John, 1. 7. (*h*) Isai. 32. 2.

Journey XXXVI. v. 42.

And they departed from Zalmonah, and pitched in Punon.

PUNON, a precious stone; or that beholds as a person in distress, not knowing, as we say, which way to turn. Some suppose it was at this place where the metal was procured for the brazen serpent, as it is situated in Idumea, and a place famous for brass mines; and also being near the preceding station Zalmonah. When Heman the Ezrahite prayed, he said in his distress, "Thy fierce wrath goeth over me; thy terrors have cut me off." (*i*) Who among us can stand before this Holy Lord God? He whose great favours and tremendous judgments are often so closely connected. If we wish more intimate fellowship with him, let us hearken more closely to the still small voice, that we may not be pressed out of

(*i*) Ps. 88. 16.

measure, above strength, that we despair even of life. This affliction of soul and perhaps body too may be a dispensation from the Almighty, the design of which the Apostle expressly shews, when he says, "We had the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead." *(j)* If we in our severe tribulation, such as the Israelites were in when in Punon, look upon him whom we have pierced and who also is our Resurrection and Life, who is the Great Restorer of soul and body, and whose name is as ointment poured forth; we shall love him as the Great Physician of value, the only Sovereign Balm to the soul; who by his blood and spirit heals all our spiritual sicknesses. Therefore, O thou afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with fair colours, and lay thy foundations with sapphires. *(k)*

(j) 2 Cor. 1. 9. *(k)* Isai. 54. 11.

Let us not then despise the chastening of the Almighty while travelling through this land of scorpions and drought, but be willing to journey with Israel from one station to another, till we gain our land of rest of which their Canaan was a type. For whom the Lord loveth he correcteth, even as a father the son in whom he delighteth. As wisdom is more precious than rubies: and all the things that we can desire are not to be compared unto her: let us then walk in her ways which are ways of pleasantness, and all her paths which are peace. *(l)*

(*l*) Prov. 3. 12. 15, 17.

Journey XXXVII. v. 43.

And they departed from Punon, and pitched in Oboth.

OBOTH, from Ab, to swell, distend; and Abeth, the spirit of divination, a familiar spirit. We find that the Lord spake by Moses to the Children of Israel, saying, regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God. (*m*) Therefore, sanctify the Lord of Hosts himself; and let him be your fear, and let him be your dread, says the prophet. And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? (*n*)

He who was the Great Lawgiver, and whose divine presence went with the Is-

(*m*) Lev. 19. 31. (*n*) Isai. 8. 13, 19.

raelites through the wilderness, appeared while in Oboth to be obscured from their view; as the blazing meteors in the evening grey, are for a time hid from our eyes, by the darkening cloud that intervenes between us and them, though they shine with equal splendour in the vaulted sky. We, like they, are tempted to disobey the positive injunctions of our God, and neglect the weightier matters of the law, judgment, mercy, and faith, which we ought to regard, and to walk by faith, not by sight; for if we are at home in the body, we shall be absent from the Lord. O that we may put on the whole armour of God, that we may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. (o) As faith without works

(o) Eph. 6. 11, 12.

s dead, so is the body without the spirit. Therefore believe not every spirit, but try he spirits whether they are of God: every pirit that confesseth that Jesus Christ is ome in the flesh is of God; and even now lready is it in the world; because greater s he that is in you than he that is in he world. *(p)*

If we are favoured, while travelling hrough this vale of temptations and enhantments, with the presence of the Most ligh; and if he deigns to be our rear-ward, who makes his angels spirits and his miisters a flame of fire; and if he gives his ngels charge concerning us to keep us in ll our ways, ought it not to excite humble ratitude in our minds, and to inspire us vith holy confidence, that we may press orward; and not to be tempted when under strait or difficulty, like Saul, even after e thought he had destroyed all those that

(p) 1 John, 4. 1, 2, 3, 4.

had familiar spirits, to ask counsel of them, for which sin, and not keeping the word of the Lord, he was slain and his kingdom turned unto David? (*q*) But we must enquire of him, who alone will answer us; who will be with us in trouble; and will deliver us. Wait on the Lord; and then shall we be strengthened in the inner man, and by his holy and divine spirit encouraged to praise him for the past, and bow with submission to whatever may be our allotment for the future. Wait, I say, on the Lord. (*r*)

(*q*) 1 Chro. 10. 13, 14. (*r*) Ps. 27. 14.

Journey XXXIII. v. 44.

And they departed from Oboth, and pitched in Ije-Abarim.

IJE-ABARIM, from Nava, heaps, tumulous or small hills: probably near some of the fords of Jordan; or heaps of Abarim; or passages, passengers. As the father of all those who were now passengers or pilgrims, passing from one place to another, till their settlement in Canaan, and who confessed themselves to be strangers and pilgrims upon earth, plainly declaring thereby that they sought a better country, that is to say, an heavenly. (*s*) So of Abraham in particular, the epithet pilgrim or sojourner is applied, and from thence, Hebrew became the distinguishing appellation of the holy family and people

(*s*) Gen. 23. 4, 47, 9. Heb. 11. 8, 9, 10, 13, 16.

descended from him. (*t*) In this place it appears they were in the border of Moab, and were similarly tempted to fear as Jacob was when he heard of his brother Esau coming to meet him with four hundred men. (*u*) Hope, when deferred, maketh the heart sick, says Solomon; so we, through the withdrawing of the presence of the great I AM, do not see our way clearly, but are as pilgrims in a dreary desert, seeing a variety of tracts or ways crossing each other, not knowing which to take; or, coming to a river where there are several fords or passages, some apparently dangerous, being directed by different guides, who all pretend to say the passage they recommend is the right one, doubtless causes a confusion in the mind which path to take for the safest. But if we, when in this strait, exercise the faith which Abraham did, who against hope believed in hope; and have the God of

(*t*) Gen. 39. 14, 40, 15, 43, 32. Exod. 2. 6, 11, 3, 18.
(*u*) Gen. 32. 7.

Jacob for our help; and our hope in him, who made heaven and earth, the sea and all that therein is; who keepeth truth for ever; who openeth the eyes of the blind; we shall be enabled to see a way where we could not see any before, and that a sure one; and to him alone must we look to be guided aright; for he leadeth the blind by a way they know not.

Let us not trust in ourselves, but in him who is good, and a strong hold in the day of trouble. (v) If we endeavour as far as possible, by a total mortification of those passions and evil propensities in our nature, which only lead to strife and confusion; and in deep humiliation, supplicate our heavenly father for a portion of that holy spirit, by which we shall all be taught of him, denying ourselves, and taking up our daily cross, we shall be enabled to discern between that which savours of his spirit

(v) Nah. 1. 7.

and that which does not. (*w*) Any temptation or impression that leads us not to Christ crucified, nor to the Scriptures that testify of him, we must resolve in our minds to reject; fully committing ourselves into his hands who alone can keep the city; for except he doth, says the Psalmist, the watchman waketh but in vain. (*x*) May we through perseverance under the cross, and having our senses exercised to discern both good and evil; (*y*) come experimentally to feel the truth of that maxim, "The path of the just is as a shining light, that shineth more and more unto the perfect day." (*z*)

(*w*) John, 6, 45. (*x*) Ps. 127. 1. (*y*) Heb. 5. 14. (*z*) Prov. 4. 18.

Journey XXXIX. b. 45.

And they departed from Iim, and pitched in Dibon-Gad.

DIBON, from Di, sufficient or sufficiency; and Ben, understanding, discerning; and Gad, a troop or band. Dibon-Gad, supposed to be the same as Dibon in Num. 32. 34. situated on the Brook Arnon, which was possessed by the Gadites after their conquest of Sihon and Og kings of the Amorites, and which had been a city belonging to the Moabites, who repossessed it, as they seem to have occupied it in the days of Jeremiah. (*a*) Jacob in blessing his sons said, Gad, a troop shall overcome him, but he shall overcome at the last: (*b*) and we find he was one who offered to pass over before the other tribes into the land of Canaan. (*c*)

(*a*) Jer. 48. 15, 20. (*b*) Gen. 49. 19.
(*c*) Num. 32. 32.

We had in the last station doubtings and confusions, but now we come to the strong for strength in Dibon-Gad, whose grace is sufficient for us, who also giveth power to the faint; and to them that have no might he increaseth strength. *(d)* As when the day dawns, the clouds disperse, yielding to the influence of the rising sun; so when he, the great purifier of our souls, sheds his enlivening presence, the drooping, doubting spirit is refreshed and invigorated. New degrees of light and life arise, whereby we are enabled more clearly to discern the subtle insinuations of the enemy, and to guard against his approaches more firmly, by having on the shield of faith, and the breast-plate of righteousness. We are kept by the power of God through faith unto salvation, ready to be delivered in the last time. Wherein, says the Apostle, ye greatly rejoice, though now for a season, if need be, ye are in heaviness through mani-

(d) Isai. 40. 29.

fold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ; whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith even the salvation of your souls. (*e*) Therefore be strong in the Lord, and in the power of his might. (*f*) He that dasheth and breaketh in pieces is at hand; therefore let us keep the munition, watch the way, and make our loins strong, and be fortified with the power of the Most High. (*g*) (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every thing that exalteth itself against the knowledge of God, and

(*e*) 1 Pet. 1. 5 to 9. (*f*) Eph. 6. 10.
(*g*) Nah. 2. 1.

bringing into captivity every thought to the obedience of Christ. (*h*) May we then with this sword of the spirit be enabled to overcome all our spiritual enemies which would rob us of our peace, for he is our peace, who hath made both one, and hath broken down the middle wall of partition that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; for through him we both have access by one spirit unto the Father. (*i*)

(*h*) 2 Cor. 10. 4, 5. (*i*) Eph. 2. 14, 16, 18.

Journey XL. v. 46.

And they removed from Dibon-Gad, and encamped in Almon-Diblathaim.

ALMON-DIBLATHAIM, from Naam, a secret, hidden thing. He (God) hath made every thing beautiful in its season: but he hath even put such obscurity in the midst of them, that man cannot find out the work that God doth from beginning to end. *(j)*

"The ways of heav'n are dark and intricate,
"Puzzled in mazes, and perplex'd with errors:
"Our understanding traces them in vain,
"Lost and bewilder'd in the fruitless search;
"Nor sees with how much art the windings run,
"Nor where the regular confusion ends."

Addison.

Who is this, says Job, that hideth counsel without, or beyond (human) knowledge? *(k)* meaning that Jehovah does so. This Almon-Diblathaim signifies the hidden, or lying hid of cakes of figs; or as Beth-Dib-

(j) Eccles. 3. 11. *(k)* Job. 42. 3.

lathaim, mentioned in Jeremiah, the house of dry figs, *(l)* which was a city or place in the territories of Moab; but now in the possession of the Gadites, and the children of Reuben, and the half tribe of Manassah. *(m)* Though we find the spies brought up an evil report of the land they went to search, yet they acknowledged by the fruit that they brought, which were grapes, pomegranates, and figs, that it was a land flowing with milk and honey. *(n)* Moses encouraged and animated the Israelites, not only to obedience, but perseverance, to go forward and possess the land of wheat, and barley, and vines, and figtrees; *(o)* which no doubt they considered were not only very grateful, and pleasant to the taste, but wholesome, which we may perceive by their murmuring. *(p)*

We read that Abigail by her wisdom pacified David, and prevented the shedding

(l) Jer. 48. 22. *(m)* 1 Kings, 15. 29.
(n) Num. 13. 27. *(o)* Deut. 8. 8. *(p)* Numb. 20. 5.

of blood, by taking two hundred cakes of figs, &c. for the refreshment of himself, and the young men that followed him. (*q*) Cakes of figs also were a part of the entertainment at Hebron, when the people went with a perfect heart, to make David king over all Israel. (*r*) Isaiah the prophet commanded that a lump of figs should be laid upon Hezekiah's boil, and it is said he recovered. (*s*) Though they may give ease to the flesh suffering under any tumour, in bringing it to a ripeness, which it is said they do, yet it was without doubt by the divine power that Hezekiah was healed; for the Almighty commanded the prophet to turn again, and tell him, the captain of my people, the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold I will heal thee. Thus that hidden man of the heart can heal all our diseases, by his divine and spiritual

(*q*) 1 Sam. 25, &c. (*r*) 1 Chro. 12. 38, 40.
(*s*) 2 Kings, 20. 5.

refreshments, which will be more sweet to the soul, more grateful to the spirit, and healing to the mind, when bowed down with sorrow and temptations, than these cakes of figs can be to the healing of the body or sweet to the taste.

Dwelling under our own vine and fig tree, represents in Scripture a time of happiness, prosperity and safety, as Judah and Israel did all the days of Solomon from Dan even to Beer-sheba. (*t*) May we then enjoy that peace individually, and none shall make us afraid. As our spiritual growth is set forth in the fig-tree putting forth her green figs, and the vines with the tender grape giving a good smell, so the Lord will cause righteousness and praise to spring forth.

> Joy warms the soul, as when the vernal grain
> Lifts the green ear above the springing plain,
> The fields their vegetable life renew,
> And laugh and glitter with the morning dew.

(*t*) 1 Kings, 4. 25.

Let us get up early to the vineyards, says Solomon; (*u*) and those that seek me early shall find me. (*v*) And whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest. (*w*)

> Time glides away, and silent flow the years
> That bring old age.

Therefore let us earnestly search and try our hearts, and examine ourselves, whether we are in the faith, whether the Rock of Ages is our rock, on whom we alone depend, and under whose shadow we can rejoice. While the day dawns may we lay up for our Beloved all manner of pleasant fruits, which are the fruits of the spirit; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever.

(*u*) Sol. Song, 7. 12. (*v*) Prov. 8. 17. (*w*) Eccles. 9. 10.

Journey XLI. v. 47.

And they removed from Almon-Diblathaim, and pitched in the Mountains of Abarim, before Nebo.

ABARIM,* from Abar, to pass over, passings over. This station may imply our preparing to pass from the outward letter and prophecy (as Nebo signifies to prophecy) into the spirit and power, from the letter which killeth to the spirit which giveth life; that the spirit of him who raised up Jesus from the dead may dwell in us, quickening our mortal bodies thereby.

While in this mount Abarim, may we endeavour seriously to prepare to pass from

* It appears the Israelites came to this place after the overthrow of the Amorites, (see Numb. c. 21.) It was upon this mountain that Moses also died, after he had taken a view of the good land which the Children of Israel were to possess; (Num. 27. 12. Deut. 32. 49.) and which was the same as Pisgah, mentioned in Deut. 34. 1. The mountains of Abarim are a long ridge of rocky, precipitous hills, which are continued along the coast of the Dead Sea; and the ridge in this place had its name in all probability, from the passage of the Israelites, as it appears from the map of their Journies it was opposite to these that they passed the river Jordan into the land of Canaan: the highest part of which was Mount Nebo, nearly opposite Jericho, before which they now encamped.

ıder this first covenant, which was given
Moses, and the law by him, to the Is-
elites, who was about to be taken from
em, that Joshua might be their supreme
ad and leader into the promised land;
ıd who was the type of him by whom
ace and truth came; who

Still glides along, and will for ever glide.

hich is that river, that will lead us to
e fountain of everlasting bliss, where all
ll know the Lord, from the least to the
eatest.

Yes the hour, the hour is hasting,
Spirit shall with spirit blend,
Fast mortality is wasting,
Then the secret all shall end;
Let the thought hold sweet communion;
Let us breathe the mutual prayer,
Till in heaven's eternal union,
Oh my friend! to meet thee there!

Oh the hour when this material
Shall have vanish'd like a cloud!
And amid the wide etherial
All the invisible shall crowd;
All the naked soul surrounded
With realities unknown,
Triumphs in the view unbounded,
Feels herself with God alone.

Journey XLII. v. 48.

And they departed from the Mountains of Abarim, and pitched in the Plains of Moab, by Jordan, near Jericho.

HERE in this last station is enumerated, that Balak king of Moab, being greatly terrified, sends to Balaam, to come and curse the Israelites, who it appears was a covetous man, and loved the wages of unrighteousness. (*a*) He came, yet he dared not, though strongly tempted by riches and honours, go contrary to the command of the Almighty. But behold how he tried for the sake of these rewards to fulfil, as far as possible, the will of the king of Moab! (*b*) And are not too many in this day restrained from sinning against their Maker, merely through fear of his awful judgments being poured upon them? This too great a desire to our own wills, instead of submitting to the commands of the Almighty with love, too frequently prevails;

(*a*) 2 Pet. 2. 14. 15. (*b*) Numb. 22. 23.

and did we not see his displeasure manifested therein, to what lengths should we go? Let us then reflect for a moment, and ask whether we shall be able of ourselves, who are but poor finite beings, like even Balaam, to speak the word only, that the Lord putteth in our mouth? No. I am persuaded we shall not be able to think a good thought, much more to speak what we are commanded; but by the power of the Great Jehovah, and the mediation of his Beloved Son, we shall be enabled even to bless them that curse us, and to pray for them that despitefully use us, and persecute us. His love being manifested in our hearts, we not only love in word, but in deed and of a truth. And so we find that Balaam, after his eyes were opened, did no longer hearken to Balak for his reward which would only perish with the using, but he blessed the Israelites altogether.

But to proceed: we find them pitched by Jordan from Beth-Jesimoth, even unto

Abel-Shittim in the plains of Moab. Jordan signifies to descend, be brought down, or humbled. As the children of Israel were weeping and in a state of humiliation, on account of their late impure and illegal transactions. (c) Beth-Jeshimoth was one of the places that was allotted to the Reubenites and signifies the house of desolation or of names; (d) as it is related of the Moabites that they called the people unto the sacrifices of their gods, by which twenty-four thousand of them died in the plague. (e) How truly are the words of the Apostle here verified: "That when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." (f)

Should not this be an awful warning to us, not only stimulating us to double our diligence, that we may make our calling and election sure: but to guard our affections against being fixed upon any thing

(c) Num. 25. (d) Josh. 13. 15, 20.
(e) Num. 25. 9. (f) James, 1. 15.

save he who is the living God, who giveth us richly every thing to enjoy; that we may lay up for ourselves a good foundation against the time to come, that we may lay hold on eternal life. (*g*) Oh! how happy should we be, if we did but know, or knowing would enjoy true happiness. We who are cared for in every thing that we need, or that the Almighty in his wisdom sees good for us; for we cannot of ourselves by taking thought add even the smallest outward thing to our true pleasure or gratification. Our principal study should be to endeavour to please our Heavenly Father, walking before him in sincerity, and with a perfect heart; and then may we expect, if we rest solely upon him, that he will not only care for our souls, but bodies too; and he will preserve us while in this Abel-Shittim,* this desolate waste, or plain of

* "The Shittah Tree, or Shittim Wood, of which great part of the sacred furniture of the tabernacle was

(*g*) 1 Tim. 6. 19.

thorns, that we may be enabled to overcome all strifes and contentions, as the Israelites did the Midianites. (*h*) Let us not cast away our confidence which hath great recompence of reward. But that after we have done the will of our Father we may

made. (See Exod. 25. 5, 10, 13, 23.) Jerome says that this wood resembles the white-thorn; and it is of an admirable beauty, solidity, strength, and smoothness. It is thought he means the black acacia, which is, they say, the only tree found in the deserts of Arabia." Calmet's Dictionary in Shittim: who observes farther, that this tree is very thorny, and even its bark covered with very sharp thorns, and hence perhaps it had the Hebrew name Shittah, from making animals decline or turn aside, lest they should be wounded by it. To confirm the above interpretation, Dr. Shaw says, in his Travels, p. 144, note 9th, "The acacia being by much the largest, and the most common tree of these deserts (of Arabia Petræa) we have some reason to conjecture that the Shittim Wood, whereof the several utensils, &c. of the tabernacle were made, was the wood of the acacia. This tree abounds with flowers of a globular figure, and of an excellent smell, which may further induce us to take it for the same with the Shittah Tree, which in Isai. 41. 19. is joined with the myrtle and other sweet smelling plants."

(*h*) Num. 31.

receive the promise. For yet a little while and he that shall come will come, and will not tarry. (*i*)

Angels! let the ransom'd stranger
In your tender care be blest;
Hoping, trusting, free from danger,
Till the trumpet ends her rest;
Till the trump which ends creation
Through the circling heavens shall roll;
Till the day of consummation,
Till the bridal of the soul.

Can I trust a fellow-being,
Can I trust an angel's care?
Oh! thou merciful All-seeing
Beam around my spirit there.
Jesus! Blessed Mediator!
Thou the airy path hast trod;
Thou, the Judge, the Consummator,
Shepherd of the fold of God.

We read that the five daughters of Zelophehad claimed an inheritance among their father's brethren. (*j*) Come then and let us claim one also; they may be considered as the five wise virgins, (*k*) who are typical of those who while in their youth, health, and

(*i*) Heb. 10. 35, 36, 37. (*j*) Num. 27.
(*k*) Matt. 25. 10.

strength, make a wise provision* for their eternal and everlasting states. May they not be an encouragement to weak and feeble minds, who though they are orphans in this world will not be deprived of an heavenly inheritance? Leave thy fatherless children, says the Almighty by the prophet, I will preserve them alive; and let thy widows trust in me. (*l*) There is neither male nor female in Christ Jesus: but as many as have been baptized into Christ have put on Christ, for we are all one in him. (*m*)

The name of Zelophehad and his five daughters being very significant and descriptive of the state of those who are passing or have passed from the shadow to the substance, perhaps it may not be thought deviating too much from the subject, if I

* Archbishop Tillotson says, "Religion lays the strictest obligations upon men, to make the best *provision* for their comfortable subsistence in this world, and their salvation in the next."

(*l*) Jer. 49. 11. (*m*) Gal. 3. 26, 27, 28.

endeavour to give the meaning of each name. Zelophehad signifies fear, or the object or shadow of fear or dread: for "are we not all born in this fear?" And who through fear of death, says the Apostle, were all their life time subject to bondage; (*n*) and who also pass the time of our sojourning here in fear. (*o*) Mahlah, the first daughter, Infirmity, to be faint in mind, or as concerned in our hearts for our unenlightened state. Hope deferred maketh the heart sick: but when the desire cometh it is a tree of life. (*p*) Nôah, the second, to move, wander about as for help: to whom shall we when the heart is sick go for relief and comfort, but unto our Holy Redeemer, who alone can turn our sorrow into joy; as in Hoglah or Choglah, the third daughter's name, turning round, or about, or dancing for joy; as David after his mourning over his soul says, For I shall yet praise him, who is the health of my countenance and

(*n*) Heb. 2. 15. (*o*) 1 Pet. 1. 17. (*p*) Prov. 13. 12.

my God. (*q*) The fourth daughter, Milcah, a Queen: do we not partake of the glories of him who makes us kings and priests unto God and his Father? (*r*) Happy then are these thy servants, which stand continually before thee, and that hear thy wisdom, said the Queen of Sheba to King Solomon; (*s*) and which we may much more apply to the King of Kings, and they who are his servants, partaking of his heavenly wisdom, that we may be presented unto him without spot or wrinkle, as Tirzah, the fifth daughter, being well-pleasing, acceptable, in his divine sight.

To arrive at this state experimentally and habitually, is indeed a state much to be desired. It is the second covenant with power; the law of the Almighty written in our hearts; not with ink, but with his spirit, which is there shed abroad; that we may rejoice in his love which is better than wine. Because of the savour of thy good

(*q*) Ps. 42. 11. (*r*) Rev. 1. 6. (*s*) 1 Kin. 10. 8.

ointments thy name is as ointment poured forth, therefore do the virgins love thee. (*t*) May we walk in this love, that we may be of the number of those wise virgins who provided oil in their lamps ready to enter into the marriage, when he the great Bridegroom calleth for us, whether at morn, at noon, or midnight; where we may rejoice and sing

"The Lord's at hand, our race is past,
"We have in view the prize;
"Our Father's house we've gain'd at last,
"And Jesus greets our eyes."

Moses before his death had a pleasing view of the good land, and besought the Almighty to let him go over and see it; but he was only permitted to behold it from Pisgah's top; he was not to pass over Jordan. (*u*) Neither can the law bring us through the river of judgment or justice to the Canaan above, but Jesus the author and finisher of our faith, who for the joy that was set

(*t*) Sol. Song, 1, 2, 3. (*u*) Deut. 3. 25.

before him, endured the cross, despised the shame, and is set down at the right hand of the throne of God. (v)

Have we not seen even some in our day, or read of those in years that are past, who like Moses had not only a pleasing view while in the body of the good land, but longed to go in and possess the Canaan above, as he did the earthly Canaan; who have also been permitted to see glorious sights, which no tongue could utter, of that kingdom whither they were about to enter? See the closing scene of a Romaine, who studied nothing but the scriptures for the last thirty years of his life. A Harvey also, with eternity full in his view, wrote to a friend to tell him what were his sentiments in that awful situation. "I have been too fond," said he, "of reading every thing valuable and elegant that has been penned in our language, and been peculiarly charmed with the historians, orators, and

(v) Heb. 12. 2.

poets of antiquity: but were I to renew my studies, I would take leave of those accomplished trifles; I would resign the delights of modern wits, amusement, and eloquence, and devote my attention to the Scriptures of Truth. I would sit with much greater assiduity at my Divine Master's feet, and desire to know nothing in comparison of Jesus Christ, and him crucified." Olympia Fulvia Morata likewise, who was one of the earliest and brightest ornaments of the Reformation, became so enamoured with the holy scriptures, after her heart was renewed by grace to discover their truth, that it is said she studied them by day and by night. John Earl of Rochester said, a few days before he died, Oh! what unspeakable glories do I see! What joys beyond thought or expression am I sensible of! I am assured of God's mercy to me through Jesus Christ. See the accounts in Piety Promoted, particularly of a very young woman who died in prison for the

truth's sake, recorded in the first part, page 94, of the modern edition, and many others equally worthy of attention; which it would be well for each to read for themselves. O that we may be encouraged to take up our daily cross, and follow the Lamb as they did, through evil and good report, that at the last we may join them in the realms of bliss.

How may we observe, in the journeying of the Children of Israel, that the Almighty appears every where and in every circumstance on their behalf! What displays of his mercy and justice! Have we then any reason to doubt for a moment that he who wrought such wonderful deliverances for them, remains the same to day as he was yesterday; and will continue the same unchangeable for ever and ever? What language can describe the glorious prospect Moses had when about to depart this life; only read the song that he taught the Israelites. (*w*)

(*w*) Deut. 32. 2.

For when he speaks, what elocution flows!
Soft as the fleeces of descending snows.

My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass. The Lord alone had kept them as the apple of his eye. And as an eagle fluttereth over her young, so will the influences of that holy spirit which went with the Israelites enlighten, encourage, and strengthen our minds; for he maketh peace in thy borders, says the Psalmist, and filleth thee with the finest of the wheat. *(x)*

In this station we find that Moses went to the top of Pisgah, and the Lord shewed him all the land of Gilead, unto Dan, &c. and there he died according to the word of the Lord; being a hundred and twenty years old; only living eleven months after his sister Miriam. So that Moses, Aaron and Miriam all died in the space of one year.

(x) Ps. 147. 14.

And there arose not a prophet in Israel like unto Moses, whom the Lord knew face to face. But is not he of whom he prophesied to whom we are to hearken, who is our Great Mediator which is in the bosom of the Father! *(y)* a Prophet mighty in deed and word! whose yoke we must bear, if we wish for rest to our souls; for he is faithful that hath promised, and fully will he perform his promise.

Whatever our condition may be; whether high or low, at home or abroad, in society or solitude, followed or neglected, may this be our monitor, this our guide, this our refuge—"the love of God shed abroad in our hearts;"—"the fear of the Almighty is the beginning of wisdom;"—"the peace of God passeth all understanding." However easy, gentle, complying in other respects, where our religious principles, where the testimony of a good conscience, where our duty to our Creator are

(y) John, 1. 18.

concerned; be stedfast and immovable, always abounding in the work of the Lord! Thus will youth be guarded, and beauty adorned; thus will society be sweetened, and solitude cheered; thus will prosperity be sanctified, and adversity soothed; thus will life, even to old age and decay, be rendered useful and respectable; and thus will death and the grave be stripped of all their terrors.

May we then forget those things which are behind, and reach forth unto those things that are before; resolving in our own minds, by the power of the great I AM, to follow Joshua, (i. e.) Jesus, through Jordan or the baptism of sufferings, until we attain the true rest: for the time of our warfare is short; the time of our victory is sure; and the time of our triumph will be everlasting; if we walk in the light as he is in the light, and have fellowship one with another; loving and beloved of the Lord! However distressed or dispersed, if

we are the children of the Most High, our new name and our new nature will be one, and our centre will be one, and this centre is love; where high and low, rich and poor, meet in blessed unity.

Blessed! for no foe can enter,
And no friend departeth thence,
Jesus is their sun, their centre,
And their shield Omnipotence:
Blessed! for the Lamb shall lead them,
All their tears shall wipe away,
To the living fountains guide them,
Till fruition's perfect day.

Lo! it comes; that day of wonder,
Louder chorals shake the skies;
The gates of death are burst asunder,
See the new-clothed myriads rise;
Thoughts repress the weak endeavour,
Here must reason prostrate fall!
Oh! the ineffable "For ever,"
And the eternal "All in All."

J. Conder.

FINIS.

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